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# ORDER OF THE STAR

#### J. KRISHNAMURTI, Head of the Order

## Objects:

- 1. To draw together all those who believe in the presence of the World-Teacher in the World.
- 2. To work with Him for the establishment of His ideals.

  Membership in the Order is open to all who subscribe to its objects.

  There are no fees for membership in the Order.

There is a Chief Organizer for all International work. The Headquarters of the Order is established at Eerde, Ommen, Holland. The Order exists now in forty-five countries with a National Organizer in each country.

The Badge of the Order is a five-pointed silver star. Chief Organizer: D. RAJAGOPAL, Eerde, Ommen, Holland.

# The Server

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THE

## ORDER OF THE STAR

#### IN AMERICA

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# OPENING OF THE OMMEN CONGRESS

On Sunday, August 7th, the Camp was officially opened by Dr. Besant. The three thousand members were all lined up in two rows outside the Camp. At 10:30 a. m. Dr. Besant and Krishnaji arrived. Walking up the lane of members, to the gates of the Camp, Dr. Besant cut the cord and declared the camp open in the following words:

"I declare this Star Camp of 1927 open for the work of the Teacher, for the helping of

Him in every way we can."

On arrival at the lecture-tent, Dr. Besant opened the meeting by the new Invocation:

O Master of the Great White Lodge, Lord and Life of all religions: we joyfully welcome Thy manifestation in our world, and pray that Thy Power and Thy Beauty may shine forth over the earth. Open our eyes that we may know Thee; purify our hearts that we may love Thee; be born within us that we may recognize Thee without us; strengthen us to spread Thy gospel of Happiness, that the weary Nations may enter Thy Kingdom, and righteousness and peace may flow forth over Thy world.

#### Krishnaji then said:\*

One winter morning I was on the banks of Ganga with one or two friends, and we took a boat and went out on the cool waters while it was still dark. The boatman was singing, and there was song in our hearts. As the sun rose, there was both shadow and light on the face of the waters. On the banks were seen the golden domes of the temples, the white minarets, and peoples from all over the land of India. There were aged men and

women come to bathe in the holy waters so that they might be purified; there were the rich, the well-clothed, the well-fed, and those contented and satisfied with many possessions; there was the beggar; there was the Sannyasi, the man who had renounced the world; there were children; and there were the old, the lame and the blind, from all parts of India, come to bathe and to be cleansed and purified in the mysterious waters of Mother Ganga. And there was the Brahman chanting, repeating his mantrams; there was the coolie, performing his rites; there was the Christian floating on the waters in a boat, looking on; all nationalities were there, the Mohammedan the Christian, the Buddhist, the Parsi. And as I came here this morning, that scene came to my mind. Here there are represented thirtyseven or forty nationalities from all parts of the world. Many people have walked on foot —one has walked all the way from Bulgaria, taking six weeks, I believe-and others have saved money for many weeks, many months, and perhaps years, denying themselves pleasures and amusements in order to come to this magnificent place which will be the Ganga of the Order. This will be the place to which people of all nationalities, of all countries, of all temperaments, people full of affliction and sorrow, people full of enjoyment and happiness, will come and be purified. Here they will find that which they have not found elsewhere. Here they will be able to discover their own souls. They will be able to find for themselves that fountain of Happiness which shall liberate them, which shall give them freedom of thought, of creation and of expression.

And so, when such peoples are gathered together, there must of necessity be great emotions welling up in their hearts, and they must have during these seven days great thoughts, magnificent feelings, in order to

<sup>\*</sup>NOTE: This article must not be reprinted in Theosophical, Star Sectional, or any other magazines whatever, without permission from the International Editorial Board, *The Star*, Eerde, Ommen, Holland.

purify themselves and to approach the fountain-head of all, the way of the Kingdom of Happiness and of Liberation.

This place, Ommen, is known throughout the world. The other day I was traveling in America on a train crossing the big continent, when an American with whom I had been chatting asked me if I knew anything about Ommen, because he had read of the beauty of it, and the strange gatherings which take place there, the mysterious ceremonies that are performed there—and he asked me if I knew anything about them. I told him that I did, and that no mysterious ceremonies were performed there but that it was one of the most beautiful places on earth, where people gathered from all parts of the world from India, from China, from Russia, from America, from Australia, from New Zealand, from the very north and from the very south. He was much surprised because, as he said to me afterwards, "You are trying then to have a miniature League of Nations." I said, "You are right, it will be, but on different lines, on lines of true spirituality which is born out of understanding, friendship and affection. He told me that he should like to come, but that, as he was not traveling to Europe this year, he could not be here, and he said, "When you all meet, think of me, because although I may not belong to your particular Order, I am part of your Order because I belong to the world." And so I think we should send our thoughts to that one individual, who represents the world.

More and more it is becoming essential for us to gather here every year at Ommen, in these wonderful woods, under these clear skies, in order to wash away the dross that we have acquired during the past year, in order to delve deep within ourselves and to discover the truth that abides in us, so that we may give it out again to the world of turmoil, affliction, and sorrow. That people may find the haven of Happiness, the haven of Liberation and Contentment—and that can only be done through self-realization—it is my purpose, during my talks at the Camp-Fire, to show how that may be achieved. The power

of attaining to that abode where there is certainty, where there is Liberation and Happiness, lies within each one of you.

I wish that you could see as I see, the Campof seeing and grasping that reality, the power Fire and the two thousand six hundred people who gather round it. It is an inspiring spectacle. Last night I wanted to get up and shake hands with everyone. I felt as though we had come together again after a year's separation, as a family, as a unit, each bringing to the altar the flowers of his experience, either small or mature and great; each bringing with him a certain fruit of experience, each coming not empty-handed but, on the contrary, with arms full-full of flowers and of the ripe fruit of experience, so that each one will give something, each one will contribute, toward the building of that abode which exists not in the physical world but in the heart of each.

The next thing I should like to do on your behalf, is to thank the Camp Management, who have been working here for the last three weeks.

We are going to make of this Camp the most magnificent thing which the world has seen. I have talked to many people who have visited this Camp, and they have told me that as yet there is no such thing in the world. I have been to many camps, but there is no such Camp as the Star Camp; and I hope that year by year—though we have limited the number to three thousand for the present—we shall go on increasing, and perhaps later on we shall be able to open it to the public, because I have nothing that I wish to withhold from the public.

And year by year we shall beautify this place, make it a really wonderful spot. As the lovely banks of the Ganga, so shall we make of this place a lovely bank on the spiritual river where the world shall come and drink, where it will find Happiness, where it will find tranquility and Liberation. This place must become a world center for pilgrims, not only for finding beauty but also for finding spirituality which abides in themselves. This place is beautiful even now, but

we shall make it still more beautiful, where there will be people constantly coming who will create the right kind of atmosphere, who will give of their best, so as to make this Center magnificent.

I am now going to call upon Mr. Rajagopal to speak. There has been a complete reorganization of the Order, and we have changed its Objects. The Order has been. for the last sixteen years, fluidic and elastic; all members have been expecting the World-Teacher, and their expectations have been realized, and hence the necessity has arisen changing the Objects of the Order. The Objects which Mr. Rajagopal will now read out to you will be final until we change the next time—because it is essential to keep changing. When there is life, you can never build around it; you can never bind the waters of the sea, you can never control the air; though you may pollute them, you can never limit the vital life. These Objects exist in order to form a body of friends, not in narrowness, not in limitation, but in friendship and open companionship. At the end of many years, if the vital life still is beating in us, we may change again, so do not be surprised. As the day is never the same, as the sunset is never the same from day to day, so life is always changing, though men try to crystallize it, try to mould it, try to limit it. we are going to make the Order as open, as limitless, and as wide as possible. The organization exists in order to form a bridge between the Teacher and the world. It must not act as a barrier, it must not act as a gate that will keep out the world, because whatever teaching I am going to give you, will be for all.

So, friends, you will find that during this Camp there will be an opening of heart and mind in every individual, so that he may go out into the world of which he is a part, so that he may go out and give understanding and give help, because he has found within himself that bubbling well-spring that can never run dry, whatever be the calamities, whatever be the afflictions, whatever be the

griefs that come to him. That is the purpose of the Order.

Mr. Rajagopal then rose and said:

Many changes have taken place in the organization of the Order, and they have all been summarized in this paper which I am going to read to you this morning. The foundation of the Order is flexibility, the essence of all changes is towards simplification. During the last week, the National Representatives from forty different countries in the world were gathered at the Castle in order to help Krishnaji with their suggestions and advice in formulating the re-organization of the Order. I shall now read to you the Proceedings of the Star Council.\*

Dr. Besant then spoke as follows:

I am desired by Krishnaji to add a few words of explanation touching the Objects of the Order of the Star as they are now drawn up. They are only two in number, and the first is: To draw together all those who believe in the presence of the World-Teacher in the world: the second naturally follows from that: To work with Him for the establishment of His ideals.

As you heard from Krishnaji himself, the belief in the Coming was what we may call the sign or the characteristic of the Order. The belief in the Coming has changed into the affirmation of the Coming, and this ought not to be a matter of any surprise, much less of any kind of trouble, for those who profess belief in the Coming presumably expected that their longing would be heard and answered. There should not be in the Order of the Star that kind of unintentional hypocrisy.

I have often thought, when visiting the various temples of different faiths, and when I have heard the invocations constantly offered—taking the one most familiar to yourselves in the Christian Faith, say the invocation to the angels to take part with the worshippers in the worship—I have often thought that if

<sup>\*</sup>These Proceedings were printed in the September Herald of the Star and the October Server.

that invocation were answered, many in the congregation would be more alarmed than gratified by the response. We get into the habit of using formal words, and we repeat the words very often until they lose reality. At first the expression of a real hope, and then a habit in which the words are used unaccompanied by any real expectation of an That should not exist in such an answer. order as the Order of the Star, for the belief in the Coming should imply an expectation of that Coming and an alertness to recognize it when the invocation is answered. And for that reason the invocation that we have used for years past has been changed. No longer the hope of the Coming, but the joyful acceptance of the answer, the realization of the hope. And we have to remember—each one of us-that this realization must come from ourselves, and that no amount of outward manifestation can be real to us, unless an answer to that realization is our response to the realization of the Coming. long we have repeated that earlier prayer; and now that it has been fulfilled by the Coming Itself, it would be foolish to continue to pray for that which the World-Teacher has answered by His manifestation in the world, and the part of the invocation which is a prayer is not for the Coming, but for our own receptivity and recognition.

There is a phrase that I have seen in a Christian prayer—one of those used in the Liberal Catholic Church—"Open thine eyes in us that we may see." You remember how St. Paul prayed for his converts—that in them the Christ might be born and then, as the years passed by, that birth might be followed by a growth into the stature of the-Christ. Surely, we who believed in the Coming should be able now to recognize the refality, and so in that invocation there is in the second half of it a prayer that it may be real to each of us, that He will open our eyes that we may see, purify our hearts that we may love, strengthen us to spread abroad His gospel of happiness, and then words on the very reason for the Coming—"that the weary Nations may enter Thy Kingdom." To help in that entry is the work of the Order now. That is what lies before us, and it is embodied in the words of the second Object: "To work with Him for the establishment of His ideals."

Think for a moment what we mean by an ideal. The very form of it shows that it is an idea—only one letter is added to it. The essence of an ideal is not that it is a fleeting idea that now and again we hold, but a fixed idea that never leaves us-an idea which guides our conduct and, in order that it may guide our conduct, moulds our thought and shapes our emotions. And that is what we ask of that Omnipresent Consciousness which goes out from that marvellous body of the World-Teacher in the Himalayas, flooding the whole world with His Love, flooding the whole world with His Compassion. He does not come amongst us down here in that wonderful body, because it would need such vast and drastic expenditure of force to protect it from the rough vibrations that beat upon us here, that it would not follow that Law which guides those Great Ones—the greatest economy in the use of spiritual force. So vast the work to be done, so great the necessary expenditure of force, that wherever economy is possible They economize, and use the means, the instrument, which makes a lesser force potent because the outer instrument has been shaped among the vibration of this, our lower world.

And as Krishnaji was speaking, I was reminded in my own thought by words he used, of the vast change, the complete turning round of thought that has taken place in the scientific world with regard to the relation of physical organs to the life in the body. Science used to think at one time that the function performed by an organ in the body (like the sight of the eye, the hearing of the ear, the thinking of the mind) was made by the organ. It was one of the things I learnt from science when I was young; and now they have changed that right round—upside down, if you like to call it so—and they say

that it is the exercise of the life function that shapes the organ to express it better than it could otherwise be expressed. This is a far more stimulating idea, for it runs over the whole of our living activities. We create our own organs for service in the world of the Divine Life that dwells within each one of us; and because that is so, we cannot speak truly and accurately of the evolution of the life, but rather of the evolution of bodies and the unfolding of the life: for to that Life of God within us, no addition is possible—only the taking away of the obstacles which our imperfections place in the way of Its manifestation, only the letting it free into expression, not adding aught to its splendor, but enabling that splendor to manifest in the lower world of men.

And so in His infinite Compassion, in His boundless and all-embracing Love, He who is the one Great Teacher of the World takes to Himself at long, long intervals—as we measure time—a human body, prepared for His indwelling, and His manifestation dwells amongst us, we know not whether for long or brief time, that we may see the glory of divinity manifested in a way that shall not dazzle us, as men are dazzled if they try to look into the sun when its rays are shining down, but, as it were, tempered to our weakness of reception by a form specially prepared for that expression, which makes it possible for us to see something of the glory of divinity.

When He came to Palestine, He gave inspiration, but very little actual teaching; He lived, and the life was far more instructive than words could be. And beholding that Light, recognizing that Light, striving to purify our hearts that we may be able to love the Light and not fear its searching rays, we live today, as nearly two thousand years ago they lived in Palestine, with the earnest hope and the strenuous endeavor that the world may welcome the Lord of Love when once more He treads its common roads and streets, that we may be wiser than the Hebrews in Palestine, that we may so far have opened our eyes that we may see, even though dimly

and imperfectly, and that, so seeing, there is nothing else to do save to try to serve, to try to establish His Ideals, taking them into our hearts that they may rule us, expressing them however imperfectly in our lives that their beauty may be, partially at least, seen in the world. That is the work to which we who sign these objects, pledge ourselves in the present and the future; and history will judge us, as we judge our long-ago predecessors, at a later Coming, according to the way that we make His work more possible, according to the way in which we understand as well as love, consecrating our intelligence as well as our emotions, our activities as well as our thoughts, for the spreading abroad of this great Gospel of Happiness that He brings-Happiness which will only grow greater and greater as the years roll on, as life succeeds life, and the glory of the Lord shines more brilliantly upon us.

# THE ORDER

AND

## ALLIED ACTIVITIES

ADDRESS TO A MEETING OF THE INTERNATIONAL LEAGUE FOR ANIMAL PROTECTION

By D. RAJAGOPAL

August 10th, 1927

I want to say at the outset that I have done so little for the work of the welfare of animals, that I do not feel it is really my business to advise you at all; but my special purpose this afternoon is to explain three points:

1. The relation of Krishnaji with regard to the work of the International League for the Protection of Animals:

2. The relation of the Order of the Star as re-organized, to that League;

3. The activities of the members of the Star in this particular field.

First of all, I think everyone will at once readily perceive that, as time goes on, it will become impossible for Krishnaji to join every movement, every activity, or to become the Patron of this or the other League connected with the ideals of the Star. He has far too much to do already, and has got his own very special work, and therefore our purpose has been to free him as far as we can from any new obligation, and therefore he has very definitely refused to become a Patron of any society or organization whatever. It does not mean that he has not any sympathy with them; on the contrary, one who represents to the world the highest ideal of spiritual life, must be in sympathy with everything that is done for the welfare, not only of human beings, but of all the sub-human kingdoms.

Now, secondly, the Order of the Star as re-organized is going to be a very flexible organization. Many people wonder what is the work of the Star. They have often felt that to become a member of the Order means two things; first, to believe in the Coming of the World-Teacher; second, to be active in the world. It was perhaps necessary in the past to have two ideas connected with membership in the Order, but now I feel—and here perhaps I am expressing my own point of view —that there is a very definite work that we, as members of the Order, can do. At all gatherings, Camps, and Congresses of the Order of the Star, there will be only one specific work for the Order, and that is, to understand Krishnaji. That is the main reason why we have been trying for the last two or three years to release members from the obligation of going to innumerable meetings at these Camps. Little by little we are accustoming them to this point of view—that is, to be able to come together and yet not desire to hold many meetings. That has been the purpose, but I know we have been misrepresented to some extent in this direction, because people felt that Krishnaji was not in sympathy with this movement or that, or this or that particular form of organization. That is not at all the case. So in Camps in the future, both here and at Ojai, members of the Order will meet for one purpose only-at least during those few days they have at these Congresses—and that is, to understand Krishnaji, to understand his message, to understand his life. We need a great deal of time to do that, and seven days during a Camp Congress are not enough, as perhaps some of you will have realized.

I am sure that out of three thousand people present here, not over five hundred had the opportunity to meet with Krishnaji. merely listening to his talks at the Camp-Fire or at meetings, will not be enough. We shall have to create the attitude, so that we can understand even without lectures the ideals and the life of Krishnaji. That is going to be the main object of Camp Congresses at Ojai and at Ommen. And so in future, when friends write to us and ask us to arrange meetings for their special organizations, very politely we shall be obliged to say that the purpose of the Camp Congresses is to meet Krishnaji, to meet each other, to understand the Ideals, to live in that atmosphere as far as we possibly can during the few days we have at Ommen, and not to hold innumerable meetings; and so, naturally, I hope that we shall not have any requests.

The members of the Order have also another specific work to do, in addition to the understanding of Krishnaji's message and of his Ideals for the world, and that is, to realize those ideals in their daily lives and also in the part of the world where they happen to be living. That is an outward form of expression of their understanding, which I hope everyone of us will acquire in some measure year after year at these Camps. Now, with that true form of expression of this understanding, as an Order we have nothing to do; because we cannot limit individuals in their enthusiasms and their activities to one particular form or to another. There will be many activities; for example, there will be the activities of some members who are interested in the welfare of animals, of others who are interested in the welfare of the poor. All these activities are most important, but unless we go away from these Camps feeling that we have understood Krishnaji and are certain of that understanding, we shall have

failed. So we shall have to be very, very active. We are told that we must not always look to forms and must not always be bothered with the bustle of the world, that we must draw ourselves within and understand the inner life. We shall be of little use, unless we express ourselves in the idealism of the world in which we live. But as an Order we shall have nothing to do with those independent movements or activities. We shall not be responsible for the appointment of officials and leaders for the direction of those activities. because our own special work of the Order of the Star is to understand Krishnaji, and help the world to understand his message by disseminating his teaching as widely as possible. And so we have made this good rule in the Information for Inquirers, which I expect you will all have seen:

The Order will, it is hoped, inspire many independent movements and new forms of creative activity; but it cannot, naturally, be definitely associated with any particular forms. Therefore members who engage in such activities do so in an individual capacity, and not on behalf of the Order.

I think this is a clear statement; and, because of this policy, the Star International League for the Protection of Animals ceases to remain as a part of the Star Movement, but it does not cease to exist as an activity of many Star members who are interested in the welfare of animals.

#### OUR HEAD

DOROTHY DOBBINS
I stood by his side and all doubt fell away,
The light of his love turned the night into day.
His words of pure wisdom illumined my soul,
Dispelling the darkness that shrouded my goal.
His smile, sweet and sunny, enchanted, beguiled
And made me as happy and free as a child.
His love and compassion awoke in my heart
Desire to be like him, desire to take part
In helping the "weary who long for release"
To pathways of beauty and power and peace.
I looked in his eyes and I longed to be pure,
To climb the steep mountain of life and endure,
To tread the same path he and others have trod,
And find at the end the fair garden of God.

#### Assembly on Besthmer Berg

The meeting on Friday, August 12th, took place on the Besthmer Berg, a little hill within the Camp grounds which is nevertheless one of the highest spots in Holland. Members from Switzerland had arrived with stout boots and alpine stocks prepared to make a steep ascent of this famous mountain!

## WITHIN YOU IS THE KINGDOM

#### By C. JINARAJADASA

These days at Ommen have made me think very deeply of far off events in Palestine and in Benares. It was near Benares, in the village of Saranath, that the Lord Buddh; preached His first sermon and it was in Palestine that the Christ gave His message to the Western world. In so many ways, events repeat themselves, and to me as one of this large assemblage here at Ommen, this message of today is only the same insistent message of thousands of years ago. In the first sermon the Lord Buddha preached, He took the craving, the thirst for life of the people of His day, and He explained how that desire could be satisfied. In that day, the great question was—What is Dharma, what is righteousness? Then the Lord Buddha came and said: "I will show you the way to the Kingdom of Righteousness," and He preached His first sermon which, starting with certain obvious facts concerning suffering in the world, led on from them to show that there was a way out of suffering; and He preached to all who listened to Him the great doctrine of freedom, of liberation from the thirst for life and sensation which involves us continually in suf-

Then in Palestine, His successor came. In those days, the Jews did not discuss the problem of *Dharma* or duty; they were all trying to understand what is heaven. For it was told to them that when the Messiah should come He would bring about a heaven upon earth, and the Jews, especially the poor Jews, could only think of a heaven which meant easy circumstances for their physical needs, which

meant a greater national dignity in the face of the foreign oppressor; in all kinds of ways, they looked tor a kingdom of heaven upon earth. And just as the Lord Buddha said, "The Kingdom of Righteousness is within you, look not to another, the path begins from your own thoughts and actions," so the Lord Christ said, "The Kingdom of Heaven is within you, the love of God cannot be separated from the love of your neighbor."

And once again we have the same problem; but in our world of today, the great cry, the great search is not for duty, nor to understand the great problem of what is heaven, but where is happiness, how can we be happy? Shall we be happy if we possess motor cars, if we go on holidays, shall we be happy if our economic conditions change, and so on, and so on, the great clamor is for happiness. And once again the Teacher says, "The Kingdom of Happiness is within you." Once again, as of old. He preaches it to the rich and to the poor, to the cultured and to the ignorant, to masses, to those who are on the threshold of Liberation, and to those who seem to be far away from that attainment.

Sometimes it seems extraordinary, when one reads the first sermon of the Lord Buddha, when one meditates upon the Sermon on the Mount, when one takes the words of the Teacher today, it seems extraordinary how that teaching can ever be applied to conditions today. Ah! but the great wonder is that the teaching brings with it a force which releases energy, and vast visions, and dreams within us. It does not mean that because we are told that the Kingdom of Happiness is within us, that we have to put aside all the aids which lead us to the kingdom. Does it mean to me, who love the Wisdom, that I must put aside all that Wisdom in search for the Kingdom of Happiness within? It means to me, that I am reminded of truths which I have already known and perhaps forgotten too much. I, like so many others, have looked outside of me for happiness, have tried to see something of the inspiration that I need for my work in the world without. The Teacher comes and says it is in the world within that we shall find the life, the wisdom and the happiness that we seek. And to come to that world within, I have already my instruments; they are my knowledge of the Wisdom, my love of mankind, my appreciation of art, the character that I have built along lines, many lines, for many lives. All that character now I must use in order that I may fulfill. I have dreamed of fulfillment, but the time is here for the actual fulfillment.

And so, it does not mean, because the Teacher says the Kingdom of Happiness is within, that I must turn away from the magnificent Wisdom which is everywhere, that I must turn away from the work of loving and helping the people, in order to go within. All these ancient ways stand out in greater brilliance, the whole problem stands with greater luminosity, because the Teacher has given His blessing to all who are yearning for liberation. The Teacher comes to say, "Within you is the Kingdom—the Kingdom of Righteousness, the Kingdom of Heaven, the Kingdom of Happiness, the Kingdom of Divinity—all these things are within."

There is not a single one of us who, if he is sensible, if he will ponder over the problem, will not be glad to take all the faculties of his being, his mind, his heart, all that has been given to him by civilization, by tradition, and use them as instruments so that he may find Liberation within. The Teacher does not promise Liberation here and now to all the millions that will come. There is a process of evolution, and man goes the long road to the fulfillment of his divinity. But if only you understand that the way begins from within, then you can tread the hard road to Liberation with a new sense of power; you can speak your own message to all without relying upon the words of sacred books and teachers. Says the Teacher today, "Look within, struggle within, find out even a little bit of the truth that is within; and in the light of that truth go out and speak, and in speaking utilize all your experience; out of that dust of experience build you the mansions in which the many shall live."

You need not to abolish your past, you are to utilize the past, you are to utilize the present, in order that you may stand forth to the world yourself a teacher. You must teach, you must help; only do not teach with the words of others, do not merely repeat what even the great Teacher himself says today. You cannot help the world by repetition. Go into yourself, find the Kingdom within, and then having found even a little of it, go and expound the problem of misery, talk about economics, talk about politics, talk about any kind of reconstruction, and you will help men to understand, provided you have looked within and found something of the Kingdom.

That is the way that the message has come to me. I am to utilize all the gifts that I have painfully acquired, all the inspiration life has for me; but first and foremost I must look within, and I must speak from within my own heart, from the light of the Kingdom that is shining there. And it seems to me, friends, that if in this way we look upon the teaching that is given now, and see that it is the only magnificent teaching of India, the teaching of Palestine, then Ommen becomes, as it were, a continuation of the great tradition, and it is once again a release of that divine power within us, which gathers together as pearls upon a thread all the culture of the past, and gives us new power with which to go out and help the world.

#### THE TEACHER IS HERE

DR. ANNIE BESANT

Friends: Our Teacher has asked me to speak on some of the questions arising in the hearts of many, as to the relationship—if I may use that phrase—of His own great Message to the world, and other movements that have existed in the near past and will continue to exist. I will try to show to you—naturally, speaking from my own standpoint—how His Message is an all-embracing Message; the words spoken by the Teacher in 1925 at Ad-

yar were: "I come . . . not to destroy, but to build."

We are asked, for instance, is the work of the Theosophical Society over? My answer very definitely is, it will go on for long, long millennia to come. We are here, a handful of people hearing the message of the Teacher. It goes abroad to the world largely through the press messages and the press communications. It is for us to spread that message everywhere by the most effective methods that lie in our hands, and it would be folly to throw aside the Theosophical Society, with its many branches in two and forty countries, containing so many who are able to reach the public ear and who, if remaining in the Society as I do myself, can spread that message wherever Theosophy has gone, proclaiming it over such parts of the world as we can reach For many, many years I have proclaimed everywhere as President of the Society, the Coming of the Teacher. Still President, I change that message to the one, "The Teacher has come." Do you think I am going to throw away all the work of the past, as though it had no message to the future, when one of the statements of the great Masters I serve with regard to the Society was, that it is the corner-stone of the religions of the future? The Great Teacher holds up ideals; those ideals we are obliged to spread. Amongst many of you educated and cultured people, you may not need-by your temperament or by having learnt the ability to use themthese helps which the great masses of the people need, who count as millions and hundreds of millions, where we are units. It would be as foolish of me to throw aside the powers that I hold, as one of the Great Brotherhood, in my service of the world, as for the scientist to throw away the knowledge he has gained—his knowledge of electricity and the powers it may have. He has given you electric light, electric trains, electric ways of flying through the air: are those to be thrown aside because they belong to the past conquests over nature? And would you so narrow your power of reaching the

millions who need the Message by throwing aside these greater and wider powers of the spiritual world which some of us have learnt to wield for the helping of mankind? What are we-a few hundreds or thousands-compared to the great world outside, suffering agony from ignorance of the great Truths? What has our Teacher written in one of his exquisite poems? Having seen the Lord Buddha, having become one with the World-Teacher, the Lord Maitreya, has he not expressed the longing to wander over the whole earth, in order that the millions who cannot gather in a Camp like this, may hear from him the Message that he has come to give? He can give it with a power that none other has, he can spread it more widely than any other can spread it.

There are many whose ears are deaf to the subtle vibrations of the Inner Voice, there are many who know not their own divinity, who dream not of the possibility of a Kingdom within themselves; poor and suffering, starving and oppressed, they need the bread of life in some form which will feed their souls. And so there is work to do for us, servants of the Lord and of the King, work for us far lower than that of the Great Teacher from whom we draw gladly and gratefully our inspiration today.

But, if Liberation meant for me the desertion of the suffering, the miserable and the ignorant, I would say, "No Liberation while those are bound, but the effort to break their bonds, or to share them while those bonds remain unbroken"; for I am a disciple of One who keeps the burden of the flesh that He may serve His younger brothers: He, who took the responsibility, with His great Brother —the Guru of our Teacher while he vet young and needed help—They are the founders of the Theosophical Society, They gave it to the world for millennia to come, in order that those who cannot yet reach Liberation might be guided along the Path, that will lead them also on their way. I have no desire to leave a world of bondage, until I have seen my race go on in front of me. Any means to reach them which are righteous, any means to carry to them the Light which will lighten their darkness. There are so many blind, so many helpless, so many who have no friend to teach them or to show them sympathy: shall I not carry the Message of the Teacher to them in a form they can understand, and give the lame, the crippled, the helpless, the crutches—if you like to call them so—by which they can advance on the Path that leads to the eternal happiness?

And so to me there is no contradiction between the many paths. Did not Shri Krishna say: "Mankind comes to me along many roads. On whatever road a man approaches me, on that road will I welcome him, for all roads are mine." And if the Teacher today bids you look within, gather your own experience, find your own way, it is not that you alone may gain Liberation, but that your feet may tread another path in which others come and tread in your footsteps, until they are able to break their way for themselves. And for those miserable millions, steeped in difficulty, in sorrow, if my own Liberation were the price demanded in order to be able to help them where they are, I would reject that Liberation for myself, until my brothers can come with me through the gate. But it is not To be liberated, is to be more able to serve the world. To be liberated, is to gain new powers to clear away the ignorance that is stifling our brothers. It may be done in many ways; you need not be Theosophists, though you must use the Divine Wisdom, of which the Theosophical Society is merely a little nucleus. It does not call itself the nucleus of brotherhood even, but only a nucleus. Make a nucleus for yourself, if you have the power to do it. It will be useful in its own place. Go out—if you will—along the path that suits you. It is right that you should tread it, but do not deny to others the right to come along the path they find the best for them. just as Christ, when in Palestine, spoke to the masses of the people, speaking in parables only because they could not understand the Truth itself, just as within the house, as with His disciples, He explained the meaning of the parables for those who were able to understand, so we who try to tread—very humbly and far off—in His footsteps, we learn from Him to speak to the ignorant in a way that will help them, that will enable them to tread the path. We use ceremonies, where they are useful—though the Theosophical Society has none. We serve any body of people who are reaching some of the poor, the orphans of the world. We do not deny the right of any to tread their own path; we welcome it. We have made that free platform on which all the religions can tread, and speak, and work.

And so I would pray those of you who, rightly rejoicing in the Light that has arisen, yearning to share that splendid experience, not to feast while others are starving, as the Teacher will never do. Welcome all, to whatever religion they belong, whatever path they follow; they have the same right to choose their own path as every one of you. And if we often use methods that you have outgrown -I know not-and if we use symbols that many understand-although you no longer need to use these symbols—if we use often ceremonies—exactly as the scientist makes apparatus whereby the great powers of Nature can be so controlled and checked that they can be utilized, made to construct instead of to destroy—leave us to go our own knowing that we also are doing the Teacher's Work, meeting the varied needs of humanity at every grade of evolution, where they are, and not where we are. Some of us chose that path; I am amongst them. I do not drop my Theosophy, but only add to it the joyful Message: "The Teacher whom we proclaim, has come." I do not say that others should follow that. I do not say that anyone may not cast aside anything that he chooses to cast aside. I believe in free thought, individual free thought, and I would not try to keep anyone in any kind of form he desires to throw away. That is one of the paths that leads to liberation. Only let us who are trained to be servants of the world in many ways, who have to do with outer movements, as well as with those who

have to help to turn the wheels of the earth in order that they may turn aright—let us also say with Shri Krishna: if we do not do our work, though we have nothing to gain by it, the worlds would fall into confusion; and for the sake of those whose ignorance you do not share, for the sake of those of whose misery perhaps you do not know, for the sake of those who intellectually are blind and emotionally the servants of their passions, let us prepare the way for their bleeding feet, and serve them as best we may. While duty may not call some of you in that direction, have the pure faith whereby men gain happiness, and bask in the sunshine of that Sun which is has arisen, but do not blame us if we go out into the darkness to reflect as much of that Light as our poor powers may compass.

# SEEK PEACE AND ESTABLISH IT\*

By Krishnaji

Wherever you go at the present period, whether it be in the East or in the West, you will find that there is distinct turmoil, suffering, misunderstanding, and great intolerance. If you go to the East, the Far East, to China, there is war being waged; if you go to India, there is race distinction, class distinction, distinctions of religions, distinctions of money, distinctions of possessions. You will find that nowhere in the world is there a man who can say that he has found peace, and who is able to give that peace to others. And because of that turmoil, because of that struggle, because of that misunderstanding and intolerance, those who have the sense of unity, which is born out of understanding, out of wisdom, out of experience, should set the example. It is easy for all to speak of brotherhood, to say that they should be friendly with their neighbors, that they should form societies, that they should have organizations to

<sup>\*</sup>NOTE: This article must not be reprinted in Theosophical, Star Sectional, or any other magazines whatever, without permission from the International Editorial Board, *The Star*, Eerde, Ommen, Holland.

welcome other people; but when the organizations that are formed for brotherhood quarrel among themselves, then there is world trouble, for the individual problem is the world problem. If you have peace, if you have understanding, and if you have tolerance within, then in the world there will be peace, there will be tolerance and friendship.

So, friends, you must look to that peace within, not without. First establish that peace within yourselves, look within carefully, thoughtfully, with experience, and then destroy those things that do not produce peace and friendship. I know it is much more difficult to do that than to go outside and talk of peace. There are innumerable organizations all over the world trying to create peace and understanding. They should exist, but how often do they quarrel among themselves! Take an organization, for example, for animal protection. The very people who, naturally and rightly, want to protect the younger creatures, are quarreling among themselves. It is the most amazing and humorous thing in the world to see grown-up men who want to protect others, who want to bring about brotherhood, having a quarrel at a committee meeting! It is because they do not have peace inwardly, in their hearts. They may require in moments of excitement, of exaltation, to have that peace, but they do not want it at all times. They are carried away by their emotions, they are carried away by their intellectual gymnastics, they are carried away by their little, narrow understanding.

So the first thing to establish is that inward peace, and to do that, you must be honest with yourselves. Do not be hypocrites, trying to clear the vision of another before your own vision is clear. We all cry, shout from the tops of our houses, from platforms, that we are here to save the world. We all desire to save the world, to make the world happier, to make the world lastingly happy. But before you can do it, you must yourself have found that peace, you must have found within you that lasting happiness.

You should, with consideration, give due

tolerance to people of different understanding, of different civilizations, different points of view, different conceptions of life from your own. Imagine if you had a garden where there was only one flower of the same species, however beautiful it might be, if you saw nothing else but a rose in your garden, you would weary of it. That is what you are trying to do all the time, trying to convert others to your particular form of understanding, trying to force another to your point of view. Imagine again if, as it happens often in climes where there are not many seasons of rain, where there is no cloud in the sky for many months, and it gets very tiring, very hot, and the pleasure of the cloud is gone; then when a cloud does appear, there is delight, there is beauty in the sky, there are soft shadows and lights. So it is with life. You should not be monotonous. You must have constant change, constant turmoil; and because humanity right through its evolution desires all of us to be of one type, all to keep to one particular line. And with all of us who are there is trouble. collected here, where there are so many temperaments, so many distinctions, so many understandings, we want to interpret the Truth in our own way, and with our interpretation to convince others. Friends, conviction only comes from within. However wise, however experienced, however mighty, you might be in your knowledge, you will not be able to convince another if there is not the corresponding desire on his part to understand. And that is where the difficulty lies.

I have been watching during the last six days how difficult it is for a Truth to be understood. As a friend told me last night, you cannot ram Truth down their throats, they must understand, they must for themselves see, and when they see and understand they will accept the Truth. It is this dislike of varieties that breeds intolerance. I do not want, but other people want all people to be alike. If you are an artist, you desire everybody to be an artist, you speak as an artist, you talk in the terms of an artist, and you look down upon all those who are not artists.

If you are a writer, you do likewise; if you are a politician, you do likewise; if you are a ceremonialist, you do likewise. So there is misunderstanding, so there is contention, confusion and intolerance, from which grows disunion and eventually hatred.

You will go away from here, each of you, seeing part of the blue sky, part of the Truth; and if you saw the entire truth, you would be like me, free and desiring to help people wherever they may be. But because you see only a part of the sky, a part of the Truth, do not think that you have understood the entire Truth, and do not think that you should convert everyone to your little understanding. The reason why you have to find the Truth for yourself, why you have to establish the Truth for yourself, is in order to have peace in the world. Everywhere there is strife, there are rumors of war, of disunion, of struggle with the sword and with the cannon. Everywhere, in every journal, in every magazine, in every newspaper, you will find that there is war spoken of. Those people who have found peace, those people who have found the Truth, who have established within themselves that Truth and that peace, will do away with the necessity for war, because they themselves are humanity.

Do not think, because you come to a camp at Ommen and wear badges and call yourselves by distinct names, that you are not of the world. You are of the world as much as I am. And because you have found that peace—I hope many of you have found that peace—you must go and establish it, not by quarreling over the interpretation of the Truth, but in the understanding of the Truth. In the same way, those of you who have gone within and there found peace and there found happiness, or rather, there seen that vision of Happiness and Liberation—it is your duty, your dharma, to help others to their truth, to their form of realization.

Please do not interpret me to others. Interpret what you have found for yourself, interpret your own truth, your own understanding, your own knowledge, your own convictions,

not the convictions of another, not the authority of another. Then you will bring peace to the world. But when there is doubt—as there should be doubt before you have found yourself—if you add that doubt to the doubt of the world, there is turmoil. If you are doubtful about anything, keep quiet. Be certain before you speak. I know I am saying ordinary things, which have been repeated thousands of times, which have been repeated for centuries, but there is the slackness of the mind. there is the desire of the heart that overpowers discretion, overpowers friendship. overpowers union and wisdom. That which you all want, only comes through examination of yourselves, by thought, by your own interpretations of the Truth, by your own intuitions, and not by being carried away by other people's ideas, by excitement.

I know that there are many here who are disturbed about the fact of whether I am this or that. Friends, you will never solve it, but you will be able to solve the Truth, you will be able to find the Truth. You are worried about what kind of coat I have, whether I put on gray or black. That is of no importance; but what is important is whether I am speaking the Truth or not, whether I am giving the Truth or not, whether I have found the Liberation of which I speak or not, or whether the Kingdom of Happiness is established in me or not. That is all that matters-not the color of my hair, not the color of my face. You are worried about those things which have no value, which have no reality, which are fleeting, which are passing, which will die away tomorrow; and if you have established your foundations in authority, in persons, you will have built your foundations upon the sand, and the wave will come, the wave of afflictions, the wave of sorrow, and will wash away your house. Do you not see that every human being has to find the Truth for him-That no amount of authority, amount of power, of wisdom, of speech, will ever give you the Truth and Happiness? All that I can do is to show you how to enter, and how to examine your own hearts and your

own minds, where you will be able to discover the Truth. You are worried as to which person makes you enter into that Kingdom; whether it is one person or half-a-dozen persons, that is of no value, as long as you enter into that Kingdom, as long as you enter and go out from the Kingdom to help others. You will have failed, you will have misunderstood the teachings, you will have misjudged, you will not have seen the face of the Beloved, if you are quarreling as to whether the Beloved is there or not, whether it is the Beloved or Krishnamurti—these things are of no value, of little matter, of little understanding: what is of value and what is of great understanding, is whether you can receive the Truth, whether you can establish that Truth within yourself, whether you can create that Kingdom within vourself and so attain that Liberation which is for all.

## IMPORTANT ANNOUNCEMENT

by the STAR PUBLISHING TRUST Eerde, Ommen, Holland

#### KRISHNAJI'S NEW BOOKS

The Pool of Wisdom.

The Camp-Fire talks delivered at the Star Congress of 1926. Although the publication of these talks has been unavoidably delayed, the subjects with which they deal have no date because they belong to the eternal, and those who drink at the Pool of Wisdom will find their thirst quenched.

Who Brings the Truth?

An important address by Krishnaji, delivered to the Star Council on August 2, 1927, in answer to the question, "Who is the Beloved?"

Come Away.

In these poems Krishnaji speaks of his union with the Beloved, and in the power of that union he turns to the world as its Teacher, as its Lover.

By What Authority?

The Camp-Fire talks given at the Star Congress of 1927. In these talks Krishnaji

emphasizes the fact that Truth is never of value if accepted on the authority of another, however great. He tells us that each man must enter into his own heart and there search and find the Truth that frees from all limitations.

## FROM THE TRENCHES

ARA

O Brothers, ours the Clean Life, Open Mind, Pure Heart, and Eager Intellect; not ours The Unveiled Spiritual Vision yet, The joyous certitude it brings. To-day We walk by Faith, not Sight. We have done with Hope.

The changing, dancing light of lives that were, Hope the deluder, teller of flattering tales; We have put away childish things; no more

we play
In a world of dreams; we stand wide-eyed,
awake,

Aware, confronting actuality,

Men with men's tasks laid on us, Faith our

Faith in our own divinity, assured 'Gainst all the shoutings of the strident worlds That in the heart's core of our selfhood burns The One and Only; Faith in Him Who rules This School of Souls, this fragment of the All Wherein we learn and labor for a space; Faith in the Law, His Will, that leadeth us, Unhasting and unresting, to some Goal Of shattering splendor, only to disclose Beyond that Bourne a new Course, a new End, Paling its lustre; and again, again, For ever and for ever endlessly, Fresh heights of Power, and Love, and Love-

liness
To win; and Faith in Those who stand
between

That Ruler of the Worlds and us, the great And glorious Company of the Risen Ones— Sanat Kumara and His Brethren Three; Gautama, Maitreya, Vaisvasata,

Rin Po Che, Lords of Lords; great Heads of Rays:

Adepts and Masters many; and the ranks
Of such as strive towards Masterhood, for
whom

The Gate has swung, who tread the Way, And surely will attain; who, being still So near to us that yearn to follow them, Are links between us and These Greater, yea, Their voice to rally, and Their hand to guide.

We walk by Faith or walk not, Brothers.

Inat raith be shakeless, as the Faith should be

Of such as have glimpsed Oneness, felt the tide

Of God's resistless Will, seen God in Man Divine, felt God in Superman? Or shall We let the little, narrow self we slew In some great fight forgotten, when our world

Crumbled to dust, and left us stript and bare, A misery and a mocking; and we then Had sunk despairing down, down, down, Lost utterly, but that a sudden Star Blazed in the Darkness, and we knew it all Illusion, knew us scatheless, saw our peace Lay not without us but within; and life True life, to which the life we had loved and lost

Was but a thing of laughter, flooded all
Our being, and we soared triumphant up,
Men, men at last, men in a world of men,
Asking nought better than men's work to
face—

Shall we let that arise again, and play The tyrant over us?

Nay, these questionings,
Doubts, hesitancies are not ours, but spawn
Of the Darkness, at a venture launcht on us—
So the grim Ghoul of Shipwreck raiseth
storms—

To stir, if that may be, the stirless; rouse, Enrage the stilled lake of our conquered mind, Blot out its fair reflection of the Heights, Till love, and loyalty, and all bright things Are lost in the welter, and our knightly word Is broken, our strong service rent from Her We rapturously chose as Leader, swore To follow to Death's brink, and on beyond, In swerveless fealty!

Lo, where she stands, Brothers, the greatest of them all who bridge

The gulf twixt Depth and Height, our ignorance,
Our littleness, our weakness, and Their

strength,

Their Greatness, and Their Wisdom who burst

Earth's final fetter, walk divinely free, Whose feet we fain would reach: lo, where she stands

Upon the very verge of Masterhood! Who that has known Her, who that has watcht Her well

Since that first lightning leap to high command,

But has seen Wisdom, Love and Loveliness At work in, through, about her; yea, and Power—

Above all Power; and in the heart of him
Felt Her markt out for Rule, a scion true
Of the stock of Morya and Vaivasvata,
Chakshusha, and the mightiest of Their line,
Great Svayambhuva; one day—well they
knew

When it shall be, Who stand before the Great White Throne—one day to get, and guide, Even as They, a new humanity.

Who that has served Her, watcht Her plans unroll,

Seen done the impossible, seen dreams come true,

But knows Her for the agent of her King, One sent, one empty of low desire Or lofty, here to do the Will, no more. What recks then, Brothers, whither She n

What recks then, Brothers, whither She may lead
Us, Her Tenth Legion, what Her orders? Joy

It is for us to follow, joy to hear The ring of Her clear voice; She knows the way,

She sees the Plan—that is enough for us Who love and trust Her. Shall there be shrewd blows

To bear, privations, hardships, weariness
Past telling? We shall welcome them; to
each

His dharma—are not we, God's soldiers, born But to face these and more, so others lie Safe and secure, and ply their trades in peace, And walk in quiet ways all unafraid? Hark to the shrilling trumpets, Brothers,

hark!

The Hour has come, we longed for. "Forward all!"

The glorious order; see the whole line moves—

Forces of Earth, and Water, Fire and Air, In one magnificent unit rolling on

Resistless to the long-appointed end.

Shall one of us be wanting? Shall one miss The marvellous moment when a thousand

lives
To focus drawn flame into splendor of Light?
Never! Such blindness shall not whelm us!
Down doubts! Down fears! Down vain imaginings!

Lures of the Pit, begone—begone! We know In whom we have believed. Lead on, O Soul Of price, God-given, we follow Thee; lead on!

#### TWO TALKS AT EERDE

#### J. Krishnamurti

(The first of these two talks by Krishnaji was given on July 24th, 1927, to a group of workers engaged in preparing the Camp at Ommen. The second talk was addressed to the group of students who for some weeks had been gathered at Castle Eerde, on July 26th, 1927. Both talks are given here, as they contain advice which applies to a wider circle and should be helpful to all members.)

In less than a fortnight we shall have with us nearly three thousand people, and I think that those who have been working at the Camp and those who have been at the Castle should set the tone in Camp so as to create the right atmosphere and the right understanding. They will come from all over the world, some naturally very excited, and you can imagine what an atmosphere three thousand hearts palpitating at various degrees of excitement will create. So you will understand that those who have been here already should set the tone by their own peace and tranquility—peace of heart and tranquility of mind. With those two things alone will you be able

to understand what is taking place-understand intelligently and not hectically; not frenziedly, but with calmness and with dignity. Among those three thousand there will be many temperaments, many Theosophists and non-Theosophists, many ceremonialists and non-ceremonialists- all enthusiastic for their own particular thing, all desiring to convert others to their own particular ideas, all desiring to emphasize their own particular line as being more important than that of othersso we shall have, if we are not very careful, complete chaos, great mistakes, and hence the lack of intelligent understanding of what is being said. In order to guard against this, against this spirit of intolerance which will naturally spring up when three thousand people are gathered together, I am going to suggest that from now on we set a ban on too much talking, One or two speakers will naturally talk—they have to, like myself—but the majority of people who come here come to listen to lectures, and they should not have to listen to all the talk around them. By that I mean, we all want to express opinions eagerly, unasked for, and enthusiastically asking each other: Are you for Krishnamurti or are you not, are you a ceremonialist or a non-ceremonialist, a Theosophist or a non-Theosophist? Each wants to find out what the other thinks, but that is not the way to find out anything. You do not need to get excited over a very simple thing, you do not get excited over a sunset or a lovely floweryou stand silent, because it is so inspiring, so wonderful. Some will say one thing some will say the opposite; but if what is said is not of your own understanding and is not the conclusion to which you yourself have come, what another says or thinks will have no value. So the first thing to ensure peace and tranquility is that there should be as little talk as possible. You must set the tone for the other people who are coming from all over the world; you, who have been here for so long, must set the pace, must lead, must show them how to be silent and yet understanding. to be silent and yet understanding. Most people

<sup>\*</sup>NOTE: This article must not be reprinted in Theosophical, Star Sectional, or any other magazine whatever, without permission from the International Editorial Board. *The Star*, Eerde, Ommen Holland.

think that by talking we make other people understand; but we do not; we want to express our opinions so blatantly, so strongly, so violently, that we only hurt others, who perhaps are more timid, or not so frank, not so courageous. Whatever your opinions may be with regard to ceremonial or with regard to Krishnamurti, keep them to yourself. Everything will and must turn out all right in the end, all great truths and simple truths are wonderful and fully understood if you have a simple mind and a simple heart; the trouble begins only when there is complication in our own minds and hearts, so that we pervert, twist, and warp the fruth.

The next thing I would suggest is with regard to criticism. There will be so many things to criticize. Four or five years ago I used rather to indulge in that particular thing; I used to criticize everything, from a man's or a woman's particular opinions down to their dress. It is quite amusing to criticize you all know how amusing it is—but it is of no value, it does not help anybody, you only put their backs up so that they will not listen to your criticism. Whatever your opinions may be, do not give them unasked, do not volunteer criticism unnecessarily. You may think yourselves—as I used to think myself very, very superior, both in intelligence and in the understanding of art, literature, musicin fact, everything; but I have learned that superiority never exists with truth, with simplicity, with greatness. It is only by real simplicity, by a real desire to understand the point of view of another, that you can help. I am telling you of ordinary things, but we all overlook them in our excitement.

The Camp will be a great success anyhow, whether there are criticisms or not, but you can either mar it to some extent or help to make it more successful. The Camp will be a great fire of creation, and you can either dull that flame by your actions, or make it burn brighter so that the creative energy is awakened in all.

The next thing I wish to speak about is interference. The greatest quality to my mind is tact, and tact comes when you do not in-

terfere with people, but leave them alonenot out of indifference but out of real affection. I can leave everybody alone and retire into the woods or the mountains, and forget all people; but, as I bear them real af-/ fection, with humility I would show them what I have found, and it is for them to accept or reject it; there need be no interference. There will be many at the Camp with very strong individualities — every person! should develop the individual self, but they should cooperate with everybody else, and this can only be done by subordinating that highly developed individual self to the one You must develop your personality, but kill out the personal. There will be many at the Camp who will desire to convert you to one particular form of truth which they think they have seen. If ceremonialists, they will want everybody else to be ceremonialists; if non-ceremonialists, they will desire everyone else to be non-ceremonialists, and so go about talking, trying to convert, trying to interfere. I hope you are understanding all this, because it is so simple, and hence probably you will all overlook it and we shall have trouble. In order to avoid this trouble, in order to make the Camp a real success from all points of view, and to bring about a real understanding of the purpose of the teachings there put forward, there should not be any element of interference, or conversion or coercion. one appreciates the beauty of a sunset, the beauty of a flower, that is sufficient—there need be no encouragement, no conversion order to appreciate beauty; similarly, there should not be any necessity for converting others to the only Truth. Unfortunately, everyone thinks that he has the only Truth; but they are all but facets of the one jewel, and if you have the jewel you will not care or worry about the facets.

The next thing we should consider is restraint—mental, emotional, and physical. There will be great excitement—hysteria occasionally—and if there is not balance, poise, restraint in all the three beings which are in us—mental, emotional, physical—we shall produce chaos and not the essential thing

which is intelligent revolt. Look at all the great artists, painters, writers; whatever they created there was restraint behind; they did not express everything within them on one canvas, in one poem, one composition.

If those things which I have been saying are understood intelligently by each one here, they will not be taken violently and fanatically, and hence create a barrier between vourselves and others, but you will understand the Truth from the only real point of view, the point of view of the Teacher. After all, it would be very easy for me-because I have attained my desires, I have fulfilled my dreams, I have blossomed out as the flower—it would be very easy for me to retire from troubles, from all misunderstandings, some mountain, and from there people. But I do not want to do that in any form. Because I have found the Truth and as the Truth abides in me. I desire to share it with others; but I am not going to convert, to coerce, to interfere, or to be fanatical. By such means you will never truly make people understand or make them happy; you will never give them sufficient desire to cooperate with Truth if there is an element of interference, intolerance, coercion or conversion, They will understand the Truth only so long as there is the desire in you to help, so long as there is the intention within you to share the Truth with all. Whatever I may teach, it will be for all, and not for one particular type, though that one particular type may think it understands me better than another. The artist may say: I understand Mr. Krishnamurti better than the person who is not an artist. The musician may say the same, the writer the same; so we shall have many people who think they are able to understand Mr. Krishnamurti better than anyone else. The Truth is so simple if you approach it from the right point of view; it is so natural that there need be no explanation.

Naturally, you must think; and as most people object to thinking for themselves, it is right that they should be shaken a little, that their very foundations should be shaken occasionally, to discover if the Truth which they

have taken for granted is their own. The Truth is their own, when created and understood from their own experience; and nothing else matters. Most of us are in the position of being dependent on others for our own happiness, for our truth, for our enlightenment, for our glory. There is no truth greater or more noble than the Truth we have discovered for ourselves, the Truth which is the outcome of our own sufferings, our own longings, our own enjoyments. Looked at in such a way this Truth, of which I am going to speak and which I am going to teach whereever I go, is very simple to understand, and will either produce or will lie fallow, as the seed which the ploughman scatters in the fields either grows or lies fallow and rots. So in those minds and in those hearts where I have not been, where there is no understanding, where there is no quietness, no peace and no tranquility, the seeds will not produce, will not bear fruit, will not flourish; on the contrary they will choke the very heart and mind of those people who do not understand, and hence there will be suffering. But in those who understand, who have the desire to find the Truth; the seeds will bear fruit, which will nourish, and hence they will find freedom.

So, friends, in order to understand the truth, you must become simple, incorruptible and wise, and this you can only achieve through your own experience, your own understanding, your own joy and your own suffering. What another says is of no value, however big, however authoritative, however loud his voice may be, and unless there is a response in your own minds and in your own hearts, it will die and pass away, and however great and magnificent the truth may be, there will be no results.

You can make of this Camp either a great success—a flame that will sweep all over the world enticing men in search of knowledge, of truth, burning all the dross away from them and leaving them clean and pure and strong; or you can make of it a little flame that will only be seen at the Camp, round the Camp fire, perhaps lighting a flame in one or two hearts, in one or two minds. But that is

not sufficient; what is desired is that you, who have the Truth well established in your minds and in your hearts, should go out into the world and share it with others, and that is all that matters. You all have the desire to help, but you can only help truly, nobly, and enthusiastically, when you have reached the fountain of Truth yourselves.

#### TT

We have two more days before we disperse -not break away from the edifice of our creation which we have made together during the last five or six weeks, but disperse physically. Since I was at the Camp yesterday and saw the tremendous and fantastic arrangements-I use the word in its best sense—my responsibility has forcibly struck me. There will be three thousand people, all waiting to be fed with liberation and happiness, all waiting to be satisfied so that they are not everlastingly struggling and suffering; and it struck me with apprehension that this all depended on one individual. I am going to fulfill my dreams, I have fulfilled part of my dreams already, but I should like to ask every one of you here to help me. There are those three thousand people coming from all parts of the At the present moment they have great and eager hearts, expecting-and I think with right expectations—that their hearts will be filled and their minds tranquilized during this Camp; and for myself, though I have attained this liberation, though I am one with the Beloved, I should like those who have understood me during these weeks to help in creating and not in destroying, in creating that peace, that harmony, in order to make the minds and hearts of those three thousand people, and hence of the whole world, peaceful and calm.

During these six weeks that we have been together, there have naturally been at the beginning many misunderstandings, many harsh judgments made, many interferences on the part of some, and feelings of superiority and inferiority, feelings of disturbance, and anxieties as to which path to follow and which path to set aside, which idea to grasp and

which ideas to throw away. All those have existed in the past; but I think for the last fortnight, or perhaps more, we have settled down to understand each other, to be at peace with each other, and to be really united together. For my part, I have only one dream, which is to share with all peoples, irrespective of castes, classes, sects, religions, this liberation, happiness, peace and tranquility, which I possess. During these six weeks I have been trying to put forward to you the dream, the reality, which I have achieved, which has been my longing, my attainment—I am not saying this in any pride or arrogance—and I have put this before you, and some of you have understood and some of you have seen that liberation and peace; and since you have seen it, since you have felt it, you will never be again, I hope, the same, that is, disturbed, anxious, worried. Since you have seen the end, everything else is set aside, must be set aside, and in attaining that end, peace comes, and happiness and liberation; and so, since you have seen it, felt it, gathered it for yourselves, and strengthened it in your hearts and established it in your minds, it is for you now to give of what you have seen, of what you have felt, of what you have gathered and established, to the three thousand that will be at the Camp, and to the world at large. There must be the individual peace, the individual certainty, the positive side of this Liberation and Happiness; and when once you have that, that peace of certainty, that certainty which is born out of peace, that calmness which is born out of all struggles, you will naturally give it to others, and hence there will be peace wherever you go. If you have really understood what I have been trying to teach you. what I have been putting forward, you will produce world peace, because you have come from all parts of the world, and you will go away to all parts of the world; because you have seen that peace, that certainty, that goal, -though vou may not have achieved it,-vou will give to others of what you have seen, of what you have dreamed in this quiet, beauti-I have been showing to you my individual development, in order to make cer-

tain that your individual development leads you to individual perfection, which means the perfection of all. If you are perfect, the desire will be in you to make others perfect, to make others liberated. So I would beg of vou, because I am certain, because my certainty is born with knowledge and with sorrow and suffering, pleasures and joys-I would ask you to help me during all these ten days of the Camp. Be, wherever you are, people that understand, that are tolerant, that have real sympathy, that have perceived the end and are willing to sacrifice all little things. I think that during these days you have perceived the glory of the Beloved in me, and now you have to make others perceive that glory, you have to give that happiness and that delicious pleasure of being with the Beloved, to others.

Though, as I said, it was a strain at the beginning, because there are many strong individualities here—and we need such types— I think you have now all seen together the face of the Beloved, and so now you must make others see, make others happy. the more you understand, the more you are together in this happiness—though you be apart physically—the more you will help me. What can two or three people do, though they talk, if there be not other people who understand, who are struggling, to show others this happiness and this peace? So, if you would help me during the Camp, and through all the time that lies before us, perhaps through many lives, I would ask you to be really tolerant, truly affectionate to all the people, irrespective of their different opinions, so that we can all be happy together.

I have realized myself, I have joined with my Beloved, and my Beloved is well established in me—of that there is no doubt for myself—and you will help me if you will understand that the individual, in developing, must create happiness and liberation around himself, wherever he may be, and become a center of peace and great calmness. You must be different from when you entered Eerde Castle this year; I think the majority of you are, but you are at that stage when you are

not quite certain, when you question and are shaken—and there will be questioning and shaking—but you can help me by giving peace and having calm hearts and tranquil minds, wherever you be, during this Camp, and afterwards.

#### CHRIST AND CHRISTIANITY

[A recent unrevised address given at St. Albans Pro-Cathedral, Hollywood, California]
The Rt. Rev. George S. Arundale

When one looks back the many intervening centuries one is astonished by two distinct and remarkable features in connection with the Coming of Christ. The first feature is the simplicity of the setting, the wonderful simplicity of the setting; and the second is the fact that the Christ brought nothing new, He merely brought the fulfillment of the truth. St. Augustine said in one of his great works, that Christianity was older than the Christ, that there was nothing new in Christianity, and that it had all existed from time immemorial. One is therefore struck by the extreme simplicity of the setting of the Coming. He did not come in any strange and startling manner. It was almost as if He glided unperceived into the world. He came, in sense, of a family of royal lineage; in another sense. He came from a very ordinary family, one of the obstacles, in fact, to his recognition; and He lived an ordinary life for many years about which there are quite a number of interesting details.

The youth of the Christ would in some ways be even more fascinating as a study than the maturer age, with regard to which we have the few fragments known as the Gospels. He lived to a certain extent, perhaps, a difficult life in His youth, but also a joyous life with His mother, His father, and His brethren, and then the time came for him to take up His work for the world. He was a Jew; He was not a Christian, except in the sense that all are Christians, no matter to what faith they belong. But He was a Jew by faith, and came to fulfill Judaism, not to

destroy it; came to fulfill that which people already knew, so that they might well have said (as the opponents of the Christ did say in those days), "What new thing is this man bringing us?" And the answer at the time was a very significant answer, I think a convincing, perhaps a crushing answer: "It is true that He brings nothing new, it is He Who is new, not that which He brings."

Today the Christ returns to us after many centuries, and there are people today who are beginning to say, "In the teachings of this young man who you say is the vehicle for the Christ, there is nothing extraordinary, there is nothing new, there is nothing which we have not heard before." And our answer would be, of course, "Is it to be supposed that this world is ever left without the truth, is ever left without that which it can grasp if it will? Truth is everywhere, truth is in all things, we do not need a manifestation of a special nature in order that the truth may become known to us. The truth is everywhere, we need the eyes to perceive it. We can, if we will, as quickly and as easily reach God through the contemplation of a piece of wood, of a stone, of a tree, of a flower, of a rock, as by the slow processes of evolution which we all of us take, for in that tree, in that flower, in that rock, in all things animate and inanimate is the truth, is the whole science of Divinity, if only our eyes but perceive it."

Nothing that will be said, I imagine, during the years of the new ministry will be new, but it will be a reminder to us of the truth as we need it, and of the way in which we can find that truth. There is no vicarious way to the goal, each individual must tread the path for himself. He must work towards it for himself, he must find the God within him, he must find the truth within him. Truth is fundamentally not a matter of belief, not even a matter of knowledge, but a matter of experience, and the work (if I may venture to imagine what it may be) of the Christ today will be to throw us back upon ourselves, to ask us to seek God within us, and then to

tread the path which that seeking and finding may dictate to us.

When the Christ had finished His ministry in those far-gone days there was a little gathering of a group of His faithful friends and fellow-workers in a little room, in a two-story house in Jerusalem. A little house of no significance, a few workers of no apparent significance; and this little group of workers planned out a few ways in which the teaching of their beloved Teacher might be kept alive, perchance. The surroundings were all unfavorable, the period of reaction had triumphed, and the Roman Empire was still in its strength. And yet this little group of workers decided upstairs in this house that they would stand for the teachings and spread them, far and wide, as they had been bidden to do; and out of this little gathering of workers arose the Church as we have it today, a Church very, very wonderful, very, beautiful in many ways, but divided against itself into sects which quarrel, which fight amongst themselves; and yet each holds that it follows the Lord of Love.

Today we have once again a little church, this little Liberal Catholic Church of ours, of no particular significance so far as the outer world is concerned. Not a wealthy church, not a church set in fashionable quarters, not (if you will not misunderstand the word) a respectable church from the standpoint of the outer world; existing, but despised rather than appreciated. "A quaint little sect of people, negligible in fact, small in numbers, holding strange views." Exactly what was said in those ancient days.

When the Christ was murdered, his oppressors felt that nothing mattered; that those foolish people might go on with their foolishness; that people need pay no attention to it, nor bother in one way or the other. And yet you know, and I know, what those few insignificant people did—ordinary people, commonplace people, but people moved by a great ideal and steadfast in doing His bidding at all costs, as the early history of the Church so abundantly shows.

Supposing you had lived two thousand years ago, on whose side would you have been: on the side of the Christ, or on the side of His detractors? If I ask myself that question, and think of myself as back in those early days, and if I look at the kind of individual who led the Christ to His crucifixion, I see at once that the kind of individual who then persecuted Him was the respectable individual of the day, the orthodox individual of the day, the individual who attended the services of the temple, was much respected by his friends, by his compeers, by society generally, and who felt that he was doing his duty in getting rid of the obnoxious person who was upsetting all the traditions, laws, and customs of the time.

The people who killed the Christ felt that they were rendering a public service to society, felt themselves entirely righteous, felt that it was their duty to get rid of this man who brought strange doctrines, who went into the temple, and hurled people out of it. It is so easy to be respectable, conventional, to be like other people; it calls for no effort at all, and it is an easy life without the need of any particular thought or any particular strength.

If you had lived two thousand years ago would you have been prepared to face death for His sake? If you had lived then would you have been prepared to leave your families, to go away from your friends, to be laughed at by them, to be ridiculed by them, to be told by them, "Don't make a fool of yourself, be sensible?" If you had been asked those questions by such people, what would you have done? Most people would not have gone near Him. They would have kept to their churches, to their temples, and to their respectabilities, and they would have said, "We have no reason to imagine that this man is anything in particular. It is true that John the Baptist preceded Him and said He was a great man but, after all, who was John the Baptist, and how could he know? He could not prove that the Christ was the Christ. All he did was to say, "There is the man; repent, for the Kingdom of Heaven is at hand."

That is what John the Baptist said, but to

the ignorant mind what an absurd observation from the standpoint of the normal course of things! The average individual has little vision or insight into reality; he is dominated by the lower mind and the conventions which are the props and the supports of the mental cripples of the world. Most of the people of the world are cripples. How many people can stand alone, how many people are leaders, how many people can think thoughts which the world at large is not yet ready to think, but which mean to the world its salvation?

But here we are, we who belong to this Liberal Catholic Church, we the new John the Baptists, ordinary people with no particular faculties one way or the other, not one jot or tittle more outstanding than were those who preceded us in those earlier days, and we say to people, "The Christ is among you once more." And they may say, "Well, how do you know; we must have some proof." And our reply is, "We know." That is no proof, is It is hardly satisfying when you ask, "How do you know?" to answer, "We know." Supposing I say, "The Christ Himself told us He would be among us, the Christ Himself told us what vehicle He would take for His present ministry on earth, as He took the vehicle of Jesus long ago." Supposing we were to say that? Some people would say it is blasphemy because they could not reach the Christ in that way; they would not see why anybody else should. And yet the Christ must have His messengers from time to time, and they are not necessarily the great prelates of the orthodox and respectable churches. The high priest in those days was not chosen, nor any of his assistants; they were ordinary. rugged sort of people from outside, so that the appeal might be, not to the reason (which can never satisfy), but to the higher, to the intuition, to that inner perception of reality which is the only proof that anyone can have.

We can say to you today that the Christ has told us He is here, however blasphemous the idea may appear to you. It is not impossible to have audience of Him, it is not impossible to know Him face to face, one need not be so very like Him. He chooses people to be His

messengers who can go anywhere, who can adapt themselves to any circumstances, who can preach the Truth in any language, who can on a small scale be all things to all men, and whose whole objective in life is service and good-will, who have no particular ties and who will wander about the world, who care nothing for public opinion, who care nothing for public approval, who have their message to give, and give that message, let come what may, let people deride it, laugh at it or at the giver, if they will.

So, we who know those things, but cannot prove them because they are not susceptible to proof, we say to you—it sounds strange, it sounds almost inconceivable—"The Christ returns and uses another body, as He used the body of Jesus, the body of a young Hindu." Why not? Perhaps an American might say, that he ought to have used an American body; a German, a German body; an Englishman might say, "Surely an English body," and Christians might say, "Surely Christian body." But He did not use Christian body two thousand ago. And to Him, do you not perceive, all veils of the Spirit are the same, all veils are colors in the spectrum of the great white light of truth. What does it matter to Him if He uses a blue robe or a yellow robe or a green robe? What does the color matter? What matters is the light within. The Hindus might well say, "If this great Teacher comes. surely he ought to be a Hindu; He cannot satisfy everyone if He comes in the body best suited to reflect a portion of His consciousness; an Eastern body is ever the best. Eastern bodies have ever been chosen by the great Teachers of the world."

(To be concluded)

Strength to step forward is the primary need of him who has chosen his path. Where is this to be found? Looking round, it is not hard to see where other men find their strength. Its source is profound conviction.

H. P. B.

## O JOY OF MY HEART

RUKMINI ARUNDALE

In the shining of Thy Peace, In the power of Thy Splendor, With the Glory of Thy Radiance, Within the flower of Thy Heart I live, O joy of my heart.

Like the petals of a lotus Surrounding its golden heart Thy Peace enfolds me. As the fragrance of a lotus, Thy sweetness enhances my soul. Within the Flower of Thy Heart I live, O joy of my heart.

Like the trill of a bird, Like the melody of a flute, Like the voice of a golden harp, Within the Sanctuary of Nature's Music, So within the Flower of Thy Heart, I live, O joy of my heart.

From the soaring mountains,
From the foundation of a Mighty Waterfall,
The rivers of Thy wondrous music enfold
Thy World.
Like the cool grass of dawn

Thy Healing Love calls to Thy World to come to Thee.

Within the Flavor of The Health of The Health

Within the Flower of Thy Heart I live, O joy of my heart.

As calls the Early Dawn of Peace,
The Majestic robe of the Sunset,
The Deep Stillness of the Ocean,
The rhythmic waves of the Sea,
So within the Flower of Thy Heart, at Thy
call
I live, O joy of my heart.

The soul desires to dwell in the body because without the members of that body it can neither act nor feel.

Leonardo da Vinci.

# From the National Organizer

JOHN A. INGELMAN

For vast stretches of time we have been held imprisoned in matter, in one specialized type after another. Ever have the Great Teachers tried to save us from our prison-houses of form. Again the Teacher is treading common soil, is sounding out that same keynote—liberation from form! Oh, how difficult it is for a consciousness imprisoned in dense matter to break through and transcend its narrow boundaries!

We can be likened unto rays of light, emanating from God's own Glory, the Source, the Center in its outward course involving itself ever more in its opposite pole, the form side of God, until finally its focal point is reached in a material object—the periphery. The ray of light, or Monad, at its focal point in matter, is first completely oblivious of its own true nature; only gradually, through the interplay of the *I* and the *Not-I* is Consciousness, and later Self-Consciousness, evolved.

For millennia life at the focal point of matter is conditioned by form. But resistlessly the Life presses onward, and limitation after limitation of matter is transcended. The tenacity of the physical gradually lessens; the emotional hold becomes dominant, the mental horizon is throwing an increasingly brighter light on the scene of activity, the dynamic power of the Spirit steadily enlightening, lifting, releasing.

Such, in a general way, is the condition of affairs today, as the World-Teacher again sheds His Radiance, His great Life, which is Love, Wisdom, Beauty, and Strength beyond our comprehension, upon all manifested life on our planet. The first introductory note the World-Teacher sounded forth was Happiness. Through happiness the hold on material substances lessens. Contact with dense matter was verily our crucifixion. Then came His great central chord—Liberation, which for us, His children, must mean liberation from the

dominant hold of passions, desires, fleeting tancies. For every one of us it is a call to let go whatever we are clinging to. Every form changes, perishes; therefore, begets suffering to the unwise. True, we must still be identified with substance, but as Master, not as servant. Form after form we must learn to use, hold and lay aside with equal serenity. Desire after desire must be purified and transcended. Mental prejudices and limitations, superstitions, ignorance, orthodoxy must all go. The Teacher will teach us to see the One Life in everything and every one—that is our shortest road to our Source, our Goal-God. On the great highway of Self-realization, whatever is a help, for the time being, to that one end must be used; for in whatever form of Beauty our hearts go out in delight and self-forgetfulness lies concealed our Friend and Teacher on our road of Self-discovery. Fetters of creeds and dogmas which have served their purpose must no longer thwart the soul's growth in wider spheres. Freedom of thought must, like sunlight, be the sacred birthright of all. Traditions, customs, pulpits, churches,-none of these should dare venture to say—Thus and thus shalt thou be-

We must learn to see God in every part of His manifested Nature, perhaps easiest in the splendor of our Lord the Sun, in the glory of His rising and setting. If a teaching, a service, or a ceremony leaves us mentally free, and if through them we can soar nearer to the heart of the Beloved, commune with Him, then those things have value as stepping stones, liberating us to the extent that they lift us up and out of our personal selves into the radiance of the One Life. They are for us simply a means to an end—only one pathway leading to the Highest; but they must never be a source of contentment or self-righteousness or be mistaken for the Goal or

our salvation—then they tend to turn into stumbling blocks.

Truly, we cannot get outside of form as we are in manifestation; but we must clearly understand that everything may be used by us either as a help in the expansion of our consciousness,—which means successive stages of liberation—or as a hindrance. It is the former when we use it and learn through it; it is the latter when we attach ourselves to it, when it uses us. Consciousness, focussed in dense matter, must ascend into and master ever subtler forms, ever loftier realms, uniting itself in the ascent first with great minds. then with the Master, then with the World-Teacher or His Peers-and so ever upward into God's own Glory. Each uniting or blending with a greater consciousness means an increased at-one-ment with all Life, until the Source and the Goal are one.

The human heart is ever seeking the Beloved, but, ignorant, it does not find. In superphysical realms of ineffable splendor the Beloved whispers to the searching heart: "Look deep into thine own being, my child!" But, caught in the heavy web of matter, it does not apprehend. Then lo! the Beloved, in the fullness of His boundless compassion, speaks: "I will come down into thy world of sorrowful shadows, of fleeting pleasures. Perchance then thou wilt recognize thy Beloved, unite thy Source with thy Goal."

## THE SECRET STAIR

ISABEL H. S. DEVEREUX

My inmost self holds a secret stair, Hidden away since my lives began, When, from the depths of primeval slime, Out of the Animal grew the Man.

A baby-soul, in a new found world— Thus did I start on my age-long climb, Making each step of the thoughts, the words, The deeds I wrote in the book of time.

Slipping, with many a bruise and fall— Swayed by the senses, helped from above— Tasting of passion and bitter pain— Slowly I learned the great law of love. Cherishing many another soul, Learning to choose what was good and true, Patient I've mounted my inner stair, Finding reward in a larger view.

My chain of lives is now well-nigh o'er. Let me, in vision, the future scan, When, from my present evolving self. Shall be begotten the superman.

Stairway of dawning divinity! Swiftly I climb thee, life after life, Mounting above the dim worlds of sense. Prisons of luxuries, tombs of strife!

Earth's gifts of pleasures I cast aside. Not one of these shall enchain my soul! Only a single desire burns— Dauntless, unhindered, to reach the goal!

Finally the uppermost step is gained— Distant and wonderful sights I see— Planets and systems of countless worlds— Mine is all knowledge, for I am free!

Here the reward of my age-long climb. Myriad lives were endured for this. To me revealed lies the universe! Now shall existence be endless bliss!

Poised is the soul for its timeless flight. Hark to a cry from the world below! "We who still suffer have need of help! Listen, we pray e'er you turn to go!

Will you accept what we may not share? What you have gained you could use to bless We too are part of your endless life Stay, and the pain of the whole is less!"

This is the moment of miracle! Pain, Joy and Love in a thrice are one! Agony-bliss for an instant felt, And then—the life of a self is done!

Sacrifice now is the end supreme—Selfless, I turn to the whole world's call! And lo! the stairway is gone! I stand Wrapped in the infinite heart of all.

The greatest good is the knowledge of the union which the mind has with the whole of nature... The more the mind knows, the better it understands its forces and the order of nature; the more it understands its forces or strength, the better it will be able to direct itself and lay down the rules for itself; and the more it understands the order of nature, the more easily it will be able to liberate itself from useless things; this is the whole method.

Spinoza



# Through the Editor's Telescope

MARIE RUSSAK HOTCHENER

We learn that there are some new and interesting phases developing in England over the Shakespeare-Bacon controversy. Enthusiasts are now desirous of opening Shakespeare's tomb for the purpose of making measurements of his skull and then comparing them with those of Bacon's skull. In this way they hope to ascertain which of them had the greater brain development and possessed the master intelligence that wrote the plays of Shakespeare. It is the Baconians who have persistently demanded that the skulls be compared and it seems that the demand is about to be met. Superstitious people have been deterred from disturbing the tomb of Shakespeare, for the reason that on the floor in front of it there is engraved: "Good friend, for Jesus' sake forbear, to dig the dust enclosed here. Blessed be the man that spares these stones, and cursed be he that moves my bones." As recently as 1925 a Dr. Connolly of Stratford entered the church with a party bent on examining the tomb, but they were afraid after reading this inscription, and abandoned the attempt.

For many long years the controversy over the authorship of the Shakespeare plays has raged unabated, and every possible avenue (except disturbing the tomb) has been searched and researched for evidence. Some of the greatest scientists and literary geniuses of England and elsewhere are convinced that Bacon wrote the plays; and two distinguished members of Parliament have written books upholding the Baconian theory. Other learned men have spent years in search of evidence and one must admit that much has been found. The Shakespearians are equally anxious to disprove the claim of the Baconians.

We read in the Los Angeles Examiner that Prof. C. R. Haines, a well-known English antiquary, is one of the leaders in the recent move to examine the skulls of Bacon and Shakespeare. Baconians contend that Bacon had the inscription made in front of Shakespeare's tomb in order to further conceal his own identity with the plays, fearing the punishment of the Queen if his identity with them were discovered. Elizabeth, the Queen, was threatening publicly to punish the author of some of the plays, especially that of Richard the Second, which, in truth, referred to her too pointedly. She threatened to punish the author of the play by cutting off his ears.

Sir Edward Lawrence, a distinguished English statesman, has brought to light some very telling points in favor of the Baconian theory. He gives strong evidence to support his contentions, and says: "Shakespeare was unable to write his own name properly, whereas his published works contain a greater variety of expression than any ever written." He proceeds to prove that no play bore Shakespeare's name until New Place, Stratford, had been bought for him in 1597 for \$5,000, in preparation for his retirement. The money was given him as an inducement to publish his name with the plays.

The statistics show that Shakespeare was a dealer in malt and a low-born tradesman of ignorant family. Records show him sending out weekly accounts to his tradesmen, through the aid of a clerk, because unable to write a single letter of his own name. He is shown to have sold ale without paying the excise taxes-what we call "bootlegging.

On the frontispiece of the original edition of the Shakespeare plays is an actor holding a spear, and Bacon is pictured shaking the spear. Sir Edward Lawrence says further: "No scrap of writing is in existence which can by any possibility be supposed to have been written by William Shakespeare, excepting the six so-called signatures. All these are shown to have been written by a law clerk. Therefore it is concluded Shakespeare could not even write his name."

Thomas Randolf of Bacon's time prophesied that the latter would some day be crowned the king of poetry. Why should he have made this statement unless he knew that Bacon had written the Shakespeare plays? George Herbert, Bacon's friend, expressed the same prophecy. Then, too, we read in Bacon's will how he bequeathed his name and memory to "foreign nations and the next ages."

In the Cambridge History of English Literature we read statements about William Shakespeare that certainly discredit him as a literary genius. It says: "We do not know whether Shakespeare ever even went to school." No authentic portrait of Shakespeare exists, they are all fraudulent. We know that the one who wrote the plays had a knowledge of Greek, Latin, Italian, French, and other foreign languages, as well as a knowledge of law, science, and philosophy. Bacon alone, who had lived for years in France and on the Continent and who was a great lawyer and thinker and the father of modern science, could have possessed such knowledge.

Many Theosophists and some of our leaders believe that Bacon wrote the Shakespeare plays, and that the Great Master known as Prince Rakoczy was Lord Bacon. The following absorbingly interesting account of him is given by Bishop C. W. Leadbeater in his recent book, *The Masters and the Path*:

"The Head of the Seventh Ray is the Master the Comte de St. Germain, known to history in the eighteenth century, whom we sometimes call the Master Rakoczy, as He is the last survivor of that royal house. He was Francis Bacon, Lord Verulam, in the seventeenth century, Robertus the monk in the sixteenth, Hunyadi Janos in the fifteenth, Christian Rosencreuz in the fourteenth, and Roger Ba-

con in the thirteenth, and is the Hungarian Adept of The Occult World. Further back in time He was the great Neo-Platonic Proclus, and before that St. Alban. He works to a large extent through ceremonial magic, and employs the services of great Angels, who obey him implicitly and love to do His will. Though He speaks all European and many Oriental languages, much of His working is in Latin, the language which is the especial vehicle of His thought, and the splendor and rhythm of it is unsurpassed by anything that we know down here. In His various rituals He wears wonderful and many-colored robes and jewels. He has a suit of golden chainmail, which once belonged to a Roman Emperor; over it is thrown a magnificent cloak of crimson, with, on its clasp, a seven-pointed star in diamond and amethyst, and sometimes He wears a glorious robe of violet. Though He is thus engaged with ceremonial, and still works some of the rituals of the Ancient Mysteries, even the names of which have long been forgotten in the outer world. He is also much concerned with the political situation in Europe and the growth of modern physical science."

# DISCIPLINE AND THE AMERICAN CHILD

MARY GRAY

The present trend in education moves towards freedom and towards self-expression. The new schools are seeking to develop individuality in the children, not conformity. And to do this they are seeking to give them liberty of expression and freedom of thought. On the continent and in England, where the tradition of centuries has taught obedience and enforced discipline, there is perhaps a lack of opportunities for individual development which makes these new movements particularly valuable to these countries. Americans having lived in these countries recognize how different to ours is the psychology of children where the whole race-thought helps

them to self-control and to obedience. But to the American mothers and teachers should come a word of caution as to dealing with American children.

We have here a race in the making, with ingredients gathered from the adventurous and rebel spirits of every nation of Europe. On the people of this new land constantly play not only the fiery forces of their own bold natures: not only the natural stimulation forces of this electrical climate, but, in addition to this, the genius of the race—the guardian deva-is constantly pouring into it magnetic forces of a highly stimulating nature. These forces are planned to build a nervous system more delicate and responsive than anything now known upon the planet. These forces are vibrating in the atoms which are drawn by the mothers from the national reservoir to form each new body born in this land.

The whole American race is being keyed up more and more, that it may respond successfully to the high note of the new race. We have seen—those of us who are occult students-that those who subject themselves to the play of occult forces, especially in the preliminary periods, suffer from strain, from lack of self-control, from lack of balance and stability. This is the price which must be paid for the intensification of the nervous system that it may become responsive to the higher vibrations. This intensification is going on in America, not only with groups of people carefully guided and protected, as in the Order of the Star and the Theosophical Society, but with the whole race, into which are mingled many elements, not all harmonious. And we have here at present, as a result of this aggregation of many types and many races, an electrical and explosive compound which breaks out in curious destructiveness, excitability and violence, when at any time the strain becomes too great. This can be likened to the emotional and mental disturbances that we see among occult students as they expose themselves to the dynamic forces liberated by their meditations.

It is doubtful whether any who do not

themselves share this consciousness can understand the American people, their methods or their temperament. The children who are born into this race have a difficult problem in themselves; and because of their greater instability of disposition, together with their greater responsiveness to all psychic and spiritual impulses, they must be safeguarded in their youth in a way which the more steady and stolid continentals may not need.

Experience with four children of my own, and intimate knowledge of the growth of some seventeen nephews and nieces, contemporaries of my children, as well as my experience in educational work, have convinced me that certain definite characteristics appear in all of them: first, mental excitability; second, a nighly emotional temperament; and third, instability of the nervous system. These characteristics bespeak the fiery nature of the three types of forces which are playing through the race: the hereditary forces, the climatic forces of the land in which they dwell, and the occult forces, guided by the guardian devas to the development of the new type.

The hereditary forces give American children an admixture of blood; even the Englishspeaking emigrants have had often but a small portion of Saxon blood. They have brought, in large measure, the Celtic strain from Scotland, Wales and Ireland. Add to this the French of the Louisiana Purchase. and the Spanish which came with California. the great groups of Italian, Greek and Slavic emigration, and you have a people in which the calm, balanced Saxon blood is submerged in the fiery, emotional blood of these other nations of Europe. Add again to this the fact that it was the rebels and the adventurers of Europe who dared to risk their fortunes and their lives to colonize this land, and one may judge something of the fierce forces and the imperious nature bestowed by heredity upon the American people. It is significant, however, to remember also how much of the early colonization of this land was due to the deeply religious spirit which made people seek religious freedom at any cost of hardship or disaster; and though many and many have come since, not inspired by the vision of religious freedom, yet the spirit of those earliest pioneers has been handed down to their children in the truly religious spirit which marks the mass of the American people.

It has been often remarked by travelers that the atmosphere of America is intensely electrical, and those who arrive from Europe—even Americans themselves—often feel the electrical stimulation almost intolerably for a few days. This, too, constantly reacts upon the nervous system of the race, and tends to make it psychic, sensitive and fiery.

Finally, we find the play of occult forces. the steady pressure of the guiding spirit of America—that Great Goddess presses forward to her vision of the coming race, regardless of temporary mishaps to individuals, or to groups, during the transition period. Those of us who understand a little the play of these forces, and study their effects upon the children whom we contact, know that the problem of education in America involves many elements absent in other countries. It is quite true that the children require freedom. It is the breath of their nostrils. But one need never fear that they will be unduly influenced by their parents. The spirit of rebellion is in their very souls. Here, on the contrary, the problem is not to liberate the children from the yoke of their parents, but to help guard and guide them in the use of this freedom which they may seize as their heritage at birth. The fiery forces which are playing through their vehicles are so powerful that the very first lesson necessary to them, if they are not to wreck their bodies, is discipline, self-control, and obedience. There is no need to encourage initiative in them. They are sizzling with it! Nor independence of thought or speech. It never occurs to them to question it! The problem here is to teach them, first, to control their vehicles in such a way that the ego, not the elementals of the personality, will guide them; second, to gain some measure of recognition of the value of

obedience to authority as a basic law of life and social organization; third, to protect their nervous systems so that they may not break under the strain due to the stimulation of these forces, and the consequent intensification of their natures.

Self-control must be taught at an early age. For, although the climate and the conditions here tend to make Americans joyous good-tempered, they have some difficulty in self-control, owing to the emotional excitability of their natures. In self-control they should seek steadiness, calmness and persist-Their bodies are so heavily charged with vital forces that they dance about like motes in the sun, achieving, only with difficulty, persistence in effort. For instance: One of the great difficulties with permitting children here to determine their own studies, and carry on their own work, is their great restlessness and quick fatigue of interest in any subject, whether chosen by themselves or by another. If anything is to be accomplished they must learn to discipline themselves enough to keep steadily at work at the thing they desire to achieve, whether their restless minds weary of it or not. The modern attempt in the schools to not weary the children by continuing a subject after their attention wanders, has resulted in a constant succession of changes during the day; in some schools no subject being pursued longer than fifteen or twenty minutes. This, any educator can understand, results in an instability of attention and destruction of concentration of mind, most detrimental to the child. Unless their vehicles are trained to self-control and obedience, they become the prey of the elementals of the vehicles, so that the bodies are in no way expressing or fulfilling the purpose of the ego.

(To be concluded)

#### **CALIFORNIA**

"... In California great nature, the mystic world mother, has sounded the note sublime. Seashore, desert, mountain, giant tree, strange valley, towering cliff—all have been staged for a world spectacle, a drama of magnificence."

-Edwin Markham.

## COMMUNITY ADVENT-URES IN AMERICA

MAX WARDALL

(Concluded from September)

FINAL WORD

Space does not permit the prolongation of our inquiry into these intensely interesting human narratives of colonization. These which we have examined constitute the most striking and revealing of both sectarian and secular groups.

The reader has not failed to be impressed by the varying fortunes of these groups and each has doubtless drawn his own conclusions, but I am constrained to make a few general

observations:

(1) JUNGLE LAW

Competition is a moderate form of law.

No one can deny that commercial competition, as it exists in the congested centers of our great cities and in the stock markets of the world, presents a picture comparable to that of a battlefield. We find the same evil emotional elements of fear, desperation, envy, greed, hatred, and pitilessness; the same aftermath of suffering and unhappiness as well. These hostile emotional forces engendered in the struggle for the necessities of life are in a great part the cause of war. We are all beginning to realize that thoughts are forces pregnant with possibilities for good or evil.

The law of the jungle, therefore, still prevails in our modern civilization. The highways of trade and commerce are strewn with the bones of its countless victims. Yet when one ventures to speak of an ideal state in which human beings will live in co-operative fellowship and fraternal harmony, one is met with the trite and shallow response, "Competition was, is, and ever shall be the law of human progress. You can't change human

nature."

But competition is not a law. It is a state of human growth, a condition that afflicts society while its members are still undeveloped.

Slumbering souls must be sharply awakened, and nature uses the laws of combat and

strife to arouse the individual to action. Once the individual has gained will, industry, and intelligence, he is ready for his birthright, which is happy fraternal labor and communion in conscious co-operation with his fellows.

Has our race reached this latter stage? Human evolution has two great stages—the path of forthgoing, where the individual is getting, and the path of return, when he gives.

My personal conviction is that the majority of the Egos in evolution on our globe are still treading the formative, outward path, and still require the stimulus of competition. But the more advanced of our Race are ready for their birthright, and are unquestionably suited to a higher and better form of civilization.

#### (2) SUCCESS OR FAILURE

We have observed that religious and sectarian communities have been uniformly successful, while the secular enterprises have failed.

Why is this? Primarily because the religious communities attract people of like character, who understand each other and strive for a common goal, subordinating their personal interests to the end in view; while secular settlements attract a hetrogeneous crowd of people, who have no common cementing faith or purpose, except a general aspiration for security and ease.

Obviously the fundamental principle of communal life is the subordination of the individual will to the general interest of the whole. This means unquestioning submission of the members, to the leaders of the society.

The Icarian society was a pure democracy.

It failed miserably.

In the Shaker societies, the leaders selected represent the highest spiritual authority, and have almost despotic power. These communes have invariably succeeded. We are led to the conclusion that if a co-operative community is to succeed, it must be hierarchical in principle, and there must be loyal, unwavering submission to the leader.

A hierarchical government involves a supreme head who represents wisdom and power. Beneath him, on a descending ladder of authority and wisdom, are the subordinates,

each of whom takes orders from his immediate superior. The basis of such a governing body is absolute confidence in its head. Such a confidence usually has a religious basis.

Without a common spiritual cement no colony will long exist. Man is incurably religious, and finds his greatest satisfaction in communion with those of similar beliefs.

Another factor in the failure of co-operative enterprises is found in the yearning for isolation. Individuals embittered and broken by the discords of civilization seek to establish a little island kingdom apart, where the blatant sounds of a noisy world may be shut out. On this island of seclusion they hope to abide in peace, letting the restless waves of the outside world beat unfelt upon their shores. This is a vain and selfish hope. This is an industrial age, and the swift and penetrating carriers of commerce are everywhere. Trade has made us one and indivisible.

No body of people can shut themselves away from the influence of national life. Sooner or later they will be forced into business relations with the political units about them, and will be dragged back into the competitive currents.

If we attempt to establish co-operative settlements because they afford a fair retreat and a haven of rest for the few, we shall speedily be invaded by those who have no ideals but a mere hankering for ease and security.

An ideal enterprise in communal dwelling is one wherein all its members desire to establish a new standard of excellence in labor and a larger serenity of life.

# (3) EFFECT OF CO-OPERATIVE LIFE ON CHARACTER

The sectarian colonies examined have demonstrated that communal life makes for greater comfort and greater freedom from poverty, anxiety, and overwork.

The tenor of the life has been quiet and peaceful, the habits of the members orderly, restrained, and temperate, cleanly and systematic. The use of liquor and tobacco has in most of them been discouraged.

Some of the colonies have practiced vegetarianism, and all have refrained from immoderate meat-eating. We have not found a single case of insanity or suicide; the members live to great age and are uniformly cheerful and happy.

In the Harmony society, a highly successful settlement, established in Pennsylvania in the year 1807, the longevity of the members was a matter of astonishment to the neighboring people. The founder himself, Father Rapp, lived to be 90. In the year 1831, when the colonists numbered 300, 35 of its members were between the ages of 80 and 90.

It may safely be said that community life with its orderly routine and outdoor life is conducive to health and longevity.

The influence of communal life upon character has been equally beneficial. It can be asserted with much confidence that the communal life is more conducive to mental, moral and spiritual growth than is the individualistic life.

The people are generally more refined and intelligent than the average; are hospitable, kind-hearted, and ever ready to lend a helping hand.

With the exception of one colony, visited by the writer, the members are moderately industrious and eager to do their share. Sufficient data are at hand to explode the theory that competition furnishes the best incentive to inventiveness and industry. The history of our colonies is a really inspiring chronicle of human courage, grim patience, and resourcefulness; but the incentive has not been competition, but the pleasure of united and fraternal effort, with those of common aspirations and ideals.

(4) EDUCATION

Men and women educated in the modern world where competition is the chief incentive to action, do not as a rule make good cooperators. Character developed from earliest childhood along competitive lines breaks down when subjected to the strain of community living. Personal distinction and ambition to excel are inculcated in our children from the cradle. Prizes are given for the best

spelling, the best deportment, for the cleanest teeth, and what not. Everywhere is the spur to beat someone else in the race for distinction and reward. This habit of our age is not confined to teaching in primary schools; it prevails with greater intensity in high schools and universities where the students are pricked and goaded into frenzied rivalries in order that the so-called "schoolspirit" may be kept alive. Freshmen in the schools of the United States upon their entrance into high-schools, are stimulated at once into competitive struggles with upper Talented students compose songs in which bitter and derogative things are said The whole of other schools and classes. school body joins in singing these songs and chants of passion which become in maturer years the "Hymns of Hate" that incite the world to desperate follies of war.

Admirable temporary results are often obtained, but the influence on character is to unfit these children for communal life, in which the interests and the excellence of each member are the special concern of all. Seek first the kingdom of happiness, of peace and unified well-being, and all other things shall be added unto you, is the ideal of successful community dwellers.

Successful colonies of the future will have their members trained from childhood in mutuality and organic efficiency. There will be emulation, an eager striving for all that is good and beautiful and true, for all that is brilliant and brave and worthy; but competition in which there is strife to win and immoderate exultation over victory, this will be unknown. Each will wish to do his best, but will feel fraternal joy in the superiority of another. Desire for personal distinction will be at the minimum. Each will strive to fill gracefully and well his allotted task, not that he may be praised and vaunted, but that the pattern of the whole may be more perfect. Ambition will be strong and fruitful, but it will be the ambition to ennoble the lives of all.

## CRIMINALS, HERE AND HEREAFTER

Herbert Radcliff

(Concluded from September)

#### THE HEREAFTER

In the September issue attention was called to the fact that present-day methods of dealing with crime seem to increase rather than Reformatories do not reform diminish it. first offenders, but tend to make them worse, while the severest punishment—the death penalty—(that some backward states still inflict upon murderers) is being condemned, and the movement for its abolition grows daily in strength. Eminent men, recognized as experienced, practical, and clear seeing, are leading this movement, and the reasons they give are so forceful that it is worth while summarizing them. U. S. Senator Copeland, Judge Albert Lee Stephens of Los Angeles, Justice Ford of the Supreme Court of New York, Supreme Court Justice Scudder, Clarence Darrow, and Henry Ford are among the many who say: The death penalty is brutalizing in its effect on the community as well as on all those who have any part in administering it; it is a remnant of mediæval torture and unworthy of the more humane standards of today; it does not deter others from committing crime; it does not pay the murderer's debt to the state or to his victim's family.

It was also indicated that many commit crime from physical and emotional abnormalities which render them incapable of controlling their own actions, and that high authorities concede that the average criminal is a moron if not an imbecile. Such people should certainly be deprived of their liberty, but they ought not to be legally murdered by the state. They need corrective treatment, not vengeful punishment.

#### OCCULT REASONS

It will be noticed that the foregoing reasons for ending capital punishment are all based on a purely materialistic conception of life, or as if a human being's career ended with death.

Even so, they are sufficiently strong to win our hearty support. But the student of occultism has additional and more cogent reasons. He believes in the ancient teachings that give a far wider view of the place of humanity in the great evolutionary plan of existence. He believes that man's career does not end at the grave, but that he continues his conscious life in ethereal realms close at hand. According to this conception death simply removes the physical body, but leaves the real man (the dominant part) as alert and alive mentally and emotionally as before. He is alive in ethereal matter that is spacially the same as the physical world, and interpenetrates it, though invisible to it. There, this "ghost-like" entity dwells, near his old haunts the same personality as before, minus only his physical form. He circulates freely amongst the living, and he perceives them though they do not perceive him. He is still a very potent influence in the lives of those on earth, in some respects more potent than before his death, and according to his nature. habits, and intent, he is either an aid to the peace and security of the community or a very terrible menace.

The thought that the dead can consciously influence the living is rather startling if one has not realized it before, but thanks to the marvels of the modern radio, it is not so difficult to grasp the fact that things invisible are constantly around us and may produce important results. As is well known, there exist in the ether which interpenetrates our physical world, myriads of inaudible and intangible potencies and forces which only need suitable conditions in order to become audible and tangible to our physical senses. In the case of the radio, broadcasting stations are constantly sending out electrical impulses which carry programs of various kinds, orchestral music, vocal music, vocal selections, etc., which fill the atmosphere, permeate the air and objects in our streets and homes, pass through the atoms of our bodies. Yet we know them not, see them not, hear them not. until we establish a receiving mechanism properly equipped and attuned to absorb and

reproduce them as sounds. Then, for the first time, are we physically aware that these non-physical forces were there, capable of transformation.

The analogy is apposite. The dead man is a human radio broadcasting station; the living man is a receiving set. The result, when a criminal is executed, is serious and startling. He is suddenly projected into the invisible world with the passions of hatred, fear, bitterness, and vengefulness still existing in all their intensity. He is a vivid, seething center of emotional and mental criminal impulses which surge within and radiate from him in erer enlarging circles. He is broadcasting degrading, dangerous, influences which obey the law of vibratory attraction, and which are magnetically potent when they are received by living people with similar criminal impulses.

The same thing is true of living people. Let us say that a young person, or an adult, has a sudden emotional crisis, like an intense fit of anger, or hatred, or revenge, which may make him wish to commit a criminal act against another. That emotional cyclone will "broadcast" from earth the same kind of impulses that we have described as radiating from the dead criminal, and it will spread in waves to any dead man who may be within astral "tuning-in" distance, and impress him that here is someone possessing passions like his own. He responds instantly, for like always attracts like, and thus a magnetic relationship is established between them, and an opening made for the criminal dead to impose his own base passions on the living and thus obtain the vicarious satisfaction which he craves. What happens? The emotional excitement of the living person is tremendously intensified, and what might have been in him only a temporary temptation to crime is augmented until it eventuates in the act itself, and thus another human being is added to the list of criminals polluting society, and will probably be sent to the companionship of the criminal whose thoughts and feelings aided him in his crime.

How often have criminals said, when repeating the circumstances leading to their

dread acts, that there was some persistent inner urge that made them do it, some strong, compelling, overshadowing power that they could not resist! Students of occultism believe that often this is caused by the actual obsession by a discarnate entity, such as we have just described, and this is an additional reason for their earnest hope that the death penalty may be abolished, and for their efforts to abolish it.

The eminent public men, before quoted, are unanimous in believing that capital punishment is not a deterrent of further crime; but the occultist goes further, for these reasons, and believes that it actually increases the volume of crime in the world. The criminal, when imprisoned for life, can at least be kept within bounds and away from others whom he might contaminate, as one of the d'Autremonts contaminated his other two brothers; but when the criminal is executed, he is beyond the reach of our restraining legal authorities, and is free to roam far and wide in the subconscious world—an invisible source of crimes almost without limit.

#### THE CONGENITAL CRIMINAL

The next stage that concerns us in the career of this unhappy soul provides another reason against capital punishment, from the occult point of view.

The ancient wisdom teaches that man's career is not complete with one life on earth and the after-death existence, but that every man is the end-result of many previous lives on earth. These lives began in the long-ago with his first birth as a very primitive human soul, and the urge of the great law of evolution has pushed him into physical incarnation again and again, each life showing some progress over the preceding ones, an deach being the exact result of and colored by his own previous deeds, passions, thoughts, and general experience. In the case of the dead criminal, as with practically all human beings, there is an interval of some years in higher realms, until the cycle of evolution swings him round to another life on earth, and once more he is born a babe. But what a babe, and later, what a youth and man! Remembering the base passions with which he died and with which his post-mortem life was filled, what else can this child become but that terrible creature, the menace to the community, the despair to the humanitarian, known under those tragic words, "congenital criminal"!

This is the child born with an irresistible impulse to crime. Such cases are frequently inexplicable on materialistic grounds, for often neither heredity nor environment can justify the criminal tendencies. There is one in mind: a child born of good, intelligent, and wealthy parents, who from his earliest days displayed an almost frenzied ferocity. He was a "killer," who wanted to stab someone. In fact, he tried to stab his own mother, other older people, and children. His parents had constantly to intervene, and on two occasions saved the lives of his playmates.

The annals of criminology are replete with such cases. The congenital criminal tendencies that are brought over from previous incarnations may also be mental and more subtle and therefore not disclose themselves until after adolescence, when the brain becomes more matured. Those hedonists, Leopold Loeb, are cases in point. These young college students, born and educated under rarely advantageous conditions, were "killers," who slew a young boy just for the "thrill" of conceiving and executing a "perfect crime." The inherent fiendishness of criminal self-gratification here disclosed itself, not in a burst of angry passion, but in a slowly and skillfully evolved plot, planned and executed with a cold mentality that could have resulted only from a previous incarnation of intellectual development coupled with a callousness of feeling and a total disregard of the sacredness of human life.

We learn that the incarceration of these two criminals is having a very salutary effect upon them. They have had several years of time which has given them the opportunity to reflect upon their misdeeds. They have grown drawn, grey, and prematurely old, and their faces disclose the intense suffering (and, no doubt, remorse) for their crime. Is it not

reasonable to say that because they were deprived of their liberty and are living in prison, instead of having been executed, their intense thinking and suffering will so impress the personality (especially if they live long and continue their introspection), that when the time comes for their next incarnation, they will at least have stored sufficient resistance, mentally and emotionally, to offset such terrible impulses as those with which they were born this time?

Much better for us then (from the stand-point of society in general and of the criminal in particular), not to use the death penalty as an easy way out of our difficult problem of crime and criminals. Ours the better part, surely, since we live in a mental and scientific age, to study the problem more carefully, analyze the factors from a higher point of view, institute new methods (principally educative and corrective), try them carefully, synthesize the results, and improve upon them again and again until we have solved the problem.

The student of esoteric philosophy can and will help in this. He will be vigorous in his mental determination to abolish the death penalty because he agrees with the judicial reasons for doing so: that it is brutalizing, a remnant of mediæval torture, does not diminish crime, is as bad as murder itself, and does not pay the murderer's debt to society. And at the same time he will bear in mind the spiritual reasons: that the death penalty projects into the after-death realms an entity that spreads criminal contagion far and wide among the dead and the living, and therefore increases the amount of crime, and further that it projects into future physical birth these same backward souls as new-born congenital criminals to terrorize and prey upon future generations whose lot ought to be happier, not sadder, because of the humanitarian work here and now.

The attitude of the occult student towards this problem of crime and criminals is different from the ordinary attitude because the occult student has a different view of life. He regards humanity as a living whole, and every

human being (including the unfortunate criminal) as a soul who is to evolve progressively and to achieve eventually the same high destiny as every other soul. That destiny is to become perfect, as his Father in heaven is perfect. The criminal is (for the time being) a younger soul, a backward personality, one who has perhaps not been in civilized environments as long as his elder, more moral brothers, and who has therefore not had time or opportunity enough to evolve those virtues that make one a moral and progressive social But the occultist believes that both younger and elder souls must attain divinity before the evolutionary scheme can be complete.

Therefore, the more backward the soul, the more physical and moral help he needs to lift him out of his criminality. This does not mean that the occultist has a weak sentimentality that would permit a criminal to impose on society. But it does mean that he would replace the present motive of society in its treatment of the criminal (which is one of punishment and brutality) by a new motive of helping to overcome his weaknesses which are so often caused by early environment, ignorance, or physical deformities. That new motive is tripartite: Love, in the desire to help him; Wisdom, in the manner of the help; Power in the sustained continuation of the help until he overcomes his criminal dencies and becomes a more useful, willing, and moral social being.

Sometime it might be useful to attempt to forecast the lines along which this evolution would take place, and the kind of institutions which would gradually supplant those which have proved inadequate to cope with this difficult problem. Esoteric teachings contain a hint as to how Nature has solved this problem on a much larger scale, and possibly by taking that hint and applying the same method to the particular problems of today, the present chaos could be changed into an orderly scheme of social peace, progress, and fulfilled ideals of brotherhood.

# HEADQUARTERS NOTES

# THE INTERNATIONAL STAR BULLETIN

This new magazine takes the place of the magazine *Ananda*, which it was proposed to issue to members of the Self-Preparation Group, now dissolved. The International Star Bulletin, however, will be available to all the members of the Order and not merely to a few.

It is hoped that this new magazine will keep members throughout the world in close and constant touch with the development of the Order.

Some of the features of the Bulletin will be:

- (a) Official Notes and Notices from International Headquarters.
- (b) News dealing with the Camps at Ommen and in Ojai, and with the International centers at Eerde, Ojai and Adyar.
- (c) News about Krishnaji, and notices of his books and poems as they appear.
- (d) Articles of interest by well-known members.
- (e) Important Star news from various countries.
  - (f) Personal notes and news.
- (g) Notices of the publications of the Star Publishing Trust.
- (h) Names and addresses of National Organizers.

All these are points of outstanding interest to all members and there must be a channel for the distribution of such news and notes.

The Bulletin is to be published frequently, the first number being issued in November, and will be sent direct from Eerde to any part of the world. The subscription rate is 4s, or \$1.00 or Dutch Fl., 2.50 per annum post paid. British Postal Orders preferred. Subscription should be registered now and money sent to the Manager, International Star Bulletin, Eerde, Ommen, Holland.

As the yearly subscription is only 4s no

separate receipts will be sent. This will save the expense of postage.

All articles, news, and communications should be addressed to the Editor, International Star Bulletin, Eerde, Ommen, Holland.

#### HEADQUARTERS

I wish to express to all Star members who so graciously came forward to the assistance of their Headquarters at a critical moment, my very deepest appreciation. May I again remind you, however, of the fact that your Headquarters is now solely dependent for its existence on voluntary contributions. Therefore, please make your Star offering, however small, a monthly habit.

J. A. I.

#### AMERICAN STAR ACTIVITIES

- 1. General Fund: (Current office and general expenses.)
- 2. Star Headquarters Fund: (Paying off Hollywood mortgage, and building new Headquarters in Ojai.)
- 3. Starland Fund: (For paying off notes and mortgage on newly acquired land in Ojai.)
  INTERNATIONAL STAR ACTIVITIES
- 1 International Star Fund:
  - (a) The Three Centers—Adyar, Ommen, Ojai.
  - (b) Traveling Expenses.

\$3.00 subscriptions from September 1, 1927 to September 1, 1928 to our national magazine (to be re-named *The Star January* 1, 1928) are now overdue. \$3.00.

Please notify Headquarters immediately whenever you make a change in address, as the postoffice does not forward magazines and we cannot afford to send duplicates.

#### MEMBERS, ATTENTION!

Great confusion is caused at Headquarterers by members sending one check covering several donations. We urge them to remember to make separate checks for their generous donations to each fund.

# FROM THE CAMP MANAGER

**OBSTACLES** 

Louis Zalk

The Camp Management, in the very nature of things, has many difficulties to face in preparing the land at Ojai so that it be fit for the Star Congress. Many of our problems need quite serious attention and effort. There are also difficulties in getting together an organization to properly look after the comfort and well-being of the members who will assemble at Starland in the Happy Valley during May, 1928.

But the Management is hopeful and courageous. It has confidence in its capacity to work, in its inspiration for the work, in its will to do the work. Considering the purpose of our enterprise, we cannot be turned back by difficulties. Ater all, the degree to which a difficulty or an obstacle is formidable is determined by our strength and by our will; and these in turn are greatly helped by the proper use of our imagination, and by a realization or vision of the issues involved.

A great many of our brothers of the Star are troubled because there are difficulties in the way of their attending the Star Camp Congress. So many are eager to go, yet there is the vexing problem of how to spare the necessary time from their work or from their business. And also there is the problem of expenditure, necessarily an important consideration to those who live at a great distance.

So for many attendance at this historic and joyous gathering is perhaps not reasonably possible, and these will show their selflessness and the spirit of self-sacrifice of a true Star member by helping in the work with thoughts of love and with such contributions as they can afford; but all who by their dreams and hopes and efforts can make it possible to attend the Camp should resolutely and with eagerness begin at once to make their attendance an assured event.

In a true sense, attendance at this first Star

Camp in America is the Adventure Beautiful. A unique group will meet at an epochal time. They are those whose spiritual perception is keen enough to sense the Presence of the World-Teacher, and they meet together as a group, His group, to greet Him in America. It is a time of times—a beautiful episode of the ages. The time draws nearer. The ordinary strains and cares, even some of the obstacles that shackle our lives, seem to lose much of their weight and importance when the full meaning and significance of this event is considered. Are these obstacles after all cumbersome, so immovable? We, as souls, have a right to this meeting so rare, so full of deep spiritual import. Are we not born to this sacred rendezvous?

Eastern pilgrims travel for months, often through wildernesses and deserts, overcoming innumerable obstacles, to visit some place which is sacred because in ages past a great Being dwelt there. We go on our pilgrimage to a living shrine, to contact there the Presence of the World-Teacher Himself. In the light of this overwhelming fact, we scrutinize the apparent obstacles that hold us from this meeting, and lo, we find that they have greatly lessened their importance; or is it that our strength, in the light of the great Event that awaits us, grows so much sronger?

Camp attendance in 1928 is a priceless privilege we have earned. Let us prepare with a quiet joyousness to claim that whch is

## 1928 Star Camp

The Camp fee covers eight days of board and camp lodging—the day of arrival, the 21st of May, the day of departure, the 28th of May, and the six days of actual Camp activities. Each person must bring his own blankets, sheets, pillow-cases, towels, plates, cups and cutlery.

The dates for payment of the \$60.00 Camp fee should, if possible, be as follows:

\$10.00	 September	1
5.00	 _	
10.00	 November	1

5.00	December 1
10.00	January 1, 1928
5.00	February 1
10.00	
5.00	April 1

No refunds can be made under any circumstances.

All remittances should be addressed to Maude N. Couch, Starland, (near Krotona) Ojai, Calif. Do not send them to Hollywood.

Due to the great financial obligation under which the Star Camp labors, the Management has been obliged to decide on only one form of registration—\$60.00 Camp-attendance.

This will apply equally to those who live entirely in the Camp or who prefer to board

or lodge or both outside the Camp.

There will be a special Baby Section in charge of competent people, set a little apart so as not to disturb the rest of the Camp. Mothers will naturally sleep with their little ones at the Baby Section. The Camp Management has decided that all babies and children under the age of fourteen years are required to pay only half the Camp fee, or \$30.00.

In a very few special cases, the National Organizer will make exceptions for young

people under eighteen years of age.

Only Star members can attend the Camp. Tents for two persons are the standard. For three or four if desired. Tents for one person, \$5.00 extra.

REGISTRATIONS AND DONATIONS

Star Camp registration fees should be sent directly to Maude N. Couch, Starland, Ojai, Calif., and donations to the Happy Valley Foundation directly to Mr. George Hall, Krotona, Ojai, Calif.

### WINTER RESORTS

Attractive accomodations on beach for those needing rest, quiet or convalescing. Delightful winter climate. Beautiful location on Mississipi Gulf Coast in the pines. Massaging. Vegetarian diet. P. O. Box 97, Waveland Mississippi.

## "AT THE FEET OF THE MASTER"

What more beautifully appropriate Christmas greeting than a copy of At the Feet of the Master, and what more opportune time to spread its message than this sacred season of the year? The world needs its healing balm and its message of truth and happiness more than ever before.

To share the wisdom and beauty of this teaching is a mighty privilege and obligation for those of us who have been given to know, if even in but a limited way, of the import of its call to the nobility within, and to the realization of the Kingdom of Happiness.

Christmas time provides an ideal opportunity for you to extend acquaintance with Krishnaji's book, containing the words of the Master, to your friends, business associates, school chums, neighbors and others whom you might not otherwise remember with a greeting. This message will be as new and delightful to them as it ever is to us.

An artistic and appropriate greeting card has been designed to accompany the booklet, and an envelope provided to fit them both. It will cost no more than an ordinary greeting card, and will combine the double function of a lovely greeting and a gift—yes, an eternal gift—a radiating influence that will grow and grow increasingly until His Kingdom of Happiness shall envelop the whole earth.

Can you think of fifty people with whom you might weave a closer tie of brotherhood by the presentation of a copy of At the Feet of the Master? Some of us can extend this list to include one hundred or more. Think what it will mean, in the spreading of the Message of the World-Teacher, and in making His path a little less difficult, to help awaken a response in the hearts of one hundred thousand or more. Christmas is the time of the year which is truly commemorative of the birth of the Christ spirit within the heart. Let the message of At the Feet of the Master carry the benediction within that spirit. (501 Roanoke Bldg., 11 So. La Salle St., Chicago, Ill.)

# THE FIELD

RELIGION, EDUCATION, SCIENCE, CHILD WELFARE, PRISON REFORM, HYGIENE, LEGISLATION, PSYCHOLOGY

#### WORLD PEACE

By Ethlwyn Mills, 533 So. Western Ave., Los Angeles, Calif.

We face a concrete issue. There is a chance that the years immediately ahead of us may see war eliminated as a legitimate means of settling disputes between nations.

There is also a chance that these same years may bring us instead the most far-reaching and horrible war of history, which may be the destroyer of that which we call civilization.

It is a race. The forces of peace are speeding up. So also are the forces of war. Which side will get there first? Which side are you on?

If you are on the Peace side, will you not commit yourself to definite service, in spirit and in action?

I shall be only too happy to furnish help, suggestions and guidance for meditation, education and service along this line, either for individuals or groups, if you will only get in touch with me.

#### WOMEN'S PROBLEMS

Dear Editor, The Server:

In regard to legislation for the Woman's Problem as championed by the Woman's Party in their bill before the House, "Equal Rights for men and women in the United States of America and all places subject to its jurisdiction," I would like to elucidate a few facts in its fayor.

On a recent delegation to President Coolidge in South Dakota, which I attended, we put before him the fact that he would go down in history as one of our greatest presidents if he would cap the climax of liberty in this country, by putting the cornerstone of liberty for women upon the edifice, by supporting this bill before Congress, especially as the Statue of Liberty, and the American Eagle. being both females, no doubt this is to be the land of woman's emancipation. And he was not big enough to do it, though his wife was a school teacher; and of all phases of earning that is one in which a man is paid and promoted over the heads of women, and she is handicapped, especially if she is a mother. And yet, on God's earth, who is better fitted to be a teacher? The base of the championship is equal pay for equal ability, and equal guardianship of children.

It seems that most of us are in gross ignorance concerning many laws appertaining to the marital

relationship in many of our states. The Party has unearthed all the discriminations against women, and has 527 bills for her protection, all of which would be covered by this one bill of Equal Rights. Some of the discriminations are such as these: A wife has no rights in the earnings of her children, or in damages if injured, or in possession even; in two states a man can will away his unborn child to whomsoever he pleases.

In the state of Ohio alone there are fourteen

In the state of Ohio alone there are fourteen professions in which women may not engage. Wisconsin (which state is supposed to have equal rights) has so many ifs attached to its legislation about women, that they were shown at the delegation to be more outraged than in almost any other state, because women can not hold lucrative government positions there.

In many states women cannot hold separate property; and in others, if she inherits property after desertion by her husband, even then he can claim half. I would like to name more discriminations, and the benefit men would acquire through this bill, also the arguments against it, especially those of women. For even President Coolidge said he had never understood before that the so-called "Welfare Movements" were a menace to the freedom of women. May I be allowed to do this in our next issue?

MARY LOUISE BIGGAR.

### THE COUNSELOR

#### THE POWER IN A WORD

In working with parents and children there is something which is brought before our attention constantly and we wish to speak of the damage done thoughtlessly by it to millions of little children—a damage that lasts sometimes through the entire life and creates a Karmic influence that extends through many lives—and that is the *power* that lies in *words spoken* unguardedly both to and before children.

There is so much written about psychology nowadays that we forget all are not versed in it; but one thing must be understood by parents and those dealing with children, and that is that the impressions and their reactions received in early childhood, babyhood even, form the patterns of behavior for later years. Given a new situation in the life of a child and the emotional and mental reactions formed thereby will be duplicated in large measure when similar situations arise ever after, unless attention is directed to it and the will consciously set to work to create new reactions.

When this mechanism of mental and emotional habit formation is understood we should be more careful as to the situations brought into the life of a child by us, thoughtless adults that we are most of the time. As one correspondent writes: "I was always told I was 'no good' and that idea of myself has handicapped me all my life in my business and social ventures." The power of a word repeated!

Another writes: "In trying to cultivate in my consciousness a feeling of oneness and brotherly love for all people I found that unconsciously I had a decided antagonism for all women older than myself which usually disappeared after I had met them and talked with them personally, but my first reaction to a strange woman was one of suspicion, dislike, and repulsion, an unreasonable antagonism.

"In psycho-analyzing myself I found that this dated back to the very early years of my childhood when I had two grandmothers and a nurse with which to deal. All three of them either beat me or ducked my head under the hydrant as punishment, or a milder method was employed when I was locked in a dark closet and threatened with the Bogey-man. I can remember struggling with my emotions of actual defiance of these women, child that I was, and trying to love them. I used to get out of bed in the middle of the night and go softly to my grandmother's room to awake her and ask her forgiveness for having been naughty, not that I felt very contrite about what I had done, but just so I could feel her love and have a basis of reciprocation that I might feel love within my heart for her. But all my childish efforts did not seem to erase the effect of those numerous and unjust punishments and criticisms, which have grown up with me to continue in my attitude toward other women."

Thus we see in this analysis the lasting effect of childhood experiences and impressions. When I see a mother shake a little one and cry at him in anger, "You bad, bad child!" I cringe, for I know the image and pattern she is indelibly implanting upon his plastic sub-consciousness. How can he be good with that image ever spoken into being? We must ponder deeply on the Power of Words.

In an article by P. P. Pequeno he says: "There are Yogis—(called the Vrak-sidhis) who have developed the power of objectifying words into matter; that is to say, that whatever these Yogis speak comes to pass. From every part of India people come to entreat these developed men to speak some 'word' for them, and it is related that a man who wanted to be Mayor came, once, to one of these wise men and besought him to declare 'You are going to be a mayor.'

"The Yogi looked at him for some time, and then said: 'Do you want me to pronounce a curse on you?' The applicant, who did not think becom-

ing a mayor implied anything but honor, social position and a mayor's salary, replied: "Tell me that I am going to be mayor or I will give you a licking."

"'You are going to be a mayor,' replied the Yogi—whereupon the man departed, rejoicing. 'Now,' he thought, 'everything will be fine,' and in gratitude he sent a present, which the Yogi refused, saying: 'I do not want your gift. You only seek social posi-

tion and a mayor's salary.'

"As time went on the man was elected mayor, but in the political fight which ensued the new mayor was shot to death. This Zemindar (wise man) went to see the mayor as he lay dying and said: 'I knew you were going to force me to place a curse on you. When one has the understanding requisite to make his words true, he also has the power to see what the result is going to be.' "

We are not all wise men in dealing with our children but it is our business to learn to be as much as possible, and if every parent or teacher would think of the power of words he speaks, and the probable result in the mind of the child, before he speaks them, many of the unhappy struggles in life would be modified or erased.

To speak negatively to children, or adults either, and give a thought that depresses, retards, or discourages is literally to instill poison into them. If it is necessary to rebuke them, do so as sternly as is necessary, but leave them with a feeling that what they had done was really a mistake, beneath their real self, and could not be repeated; draw out the deeper self before their vision and clothe them with the realization of that divinity which is their heritage. The urge of growth you cannot stem; but you can, by the power of words, twist or mould it by the standard you hold before them and to which they will endeavor to measure up. See to it that the standard, the spoken word, the image held before their eager vision is a divine one!

Fear may make a coward of anyone, but greed can make a demon, and when fear and greed combine, men and women have been driven to deeds that are no less than diabolical. One of these diabolical deeds is to "speak the word" that another is insane, who is not. So disastrous have been the results from such a deed that laws have been made against it. When a person becomes really insane he is generally sheltered and protected from public gossip as much as possible by members of his family, but when there is an object to be accomplished by having some one appear insane, the spoken word is broadcasted about and can make the most natural of actions seem to be queer, and suddenly the victim will find his entire life changed. To find that the most natural of deeds, words, and motions are viewed by one's acquaintances with a pitying and curious look is one of the most heartrending of experiences. It is a condition of ostracism. The

United States and the states themselves have laws against such slander and persecution which render a victim helpless to combat the change that comes into his life because of it. Guard your words, for every idle word men speak they shall give account

in the day of judgment.

I speak of this particular word because I have a letter here before me of just such a case. A youth has spread the report that his mother is unbalanced, obsessed, insane, from the study of spiritualism, and she writes to know what to do. Can any of our readers help in her request, for this situation is not so rare as one might think, three of my own friends having had to face this same persecution in the last two years? \*

Perhaps the most immediate remedy is to let the young man know the Karmic result of such an action as well as the civil laws against it. Deeds are not done without a reason, whether it be conscious or unconscious, and there must have been a reason why the son wished his mother to appear insane when she was not. It could not have been a kind motive or a good reason for had it been true he would have hidden it from the world and striven to protect her and help her. Karma, the Law of Retribution, is the only law that never errs, and according to the motive, or the causing principle of the act, is the reaction. The young man is pretty apt to face and go through the very conditions which he tried to speak into being for another. Were he a disciple on the Path this reaction would probably be swift and certain, but in the course of an ordinary life may be slower in coming about, but come it will.

It seems hard to believe that youth can so slander a mother! Motherhood should be sacred and honored, but in these days of modern irreverence, nothing is sacred and youth strikes the hand that feeds it, in a spirit of defiance and revolt.

It might be well to add here a word about the office of parents and their relation to their children. They should in every sense be teachers. Some of them fulfill the part of policemen to their children, or of slaves and servants, and I do not know which is the worse; for whereas the first makes potential criminals, the latter makes weaklings and leaves the children with neither self-confidence, efficiency, nor courage, the three most important traits in character building.

Our place in the lives of our children is one of love and instruction. We hold the same relation to them here on this physical plane that the Master does to his chela or pupil, on the inner planes. Knowledge is as much a possession as anything

else, nay more, and should be shared with our fellow-men for their good. The Ancient Wisdom is not given to an applicant unless he seeks it for the benefit of mankind and is willing to instruct and help those less wise than himself.

Could the genuine paternalism of the Masters and Gurus be realized by these modern young people, they might not think the solicitude and instruction given by their parents so out of place or disagreeable to them. "Do you not think we love our chelas?" said one Master, "Aye, as a father does his children-nay, they are our children and their welfare is as dear to us as is a babe's to its mother."

Stamped addressed envelopes should be enclosed for answers to personal questions, otherwise letters will be answered through these columns, with the identity of the questioner carefully guarded.

#### SOCIAL SERVICE

#### WHAT IS SOCIAL SERVICE? FLORENCE FREEMAN

A great deal has been said about the various activities of the International Theosophical Order of Service and its various branches; but under the head of social service I have seen very little besides prison work mentioned, and it is such a big, broad field, having so many divisions, that I felt I must contribute what little I could to aid in a wider understanding of the real meaning of social service.

Under the head of social service comes all that tends to the upliftment and betterment of the human race, all that is established for the preserva-tion and training of the spiritual, mental, moral, emotional, and physical natures of mankind.

From the spiritual side we commence with the church and all its activities, and carry it down through all philosophical organizations, ethical so-cieties, lodges, musical associations, and the various clubs for training the parents to teach the child: The Church, Sunday Schools, Bible Classes, Prayer Meetings, Clubs for all ages, St. Andrew Societies, Girl's Friendly Aid, Epworth League, Christian Endeavor, etc. Many churches have social workers and societies for aiding the sick and poor. Philosophical organizations are many and varied, and at present the New Thought and psychological societies occupy a prominent field. Lodges, Theosophical, Rosicrucian, Masonic, Odd Fellows, Elks etc., the names are probably well known to all.

Clubs for teaching parents differ in various cities; many have a Parent-Teacher's Association in connection with the schools, public and otherwise; the Woman's Club is international, and most cities have some type of a Mother's Club; and then there are always other clubs of various natures which contribute now and then to swell the general available. Other societies of an ethical nature, and musical associations, are found in almost every

<sup>\* (</sup>I know of cases which have been cured by the accused going to an alienist and securing a certificate of sanity. It reassures the person accused and stops the mouths of slanderers.—Ed.)

town. These may be said to be of value in aiding the development of all the vehicles which may require leadership, train people in co-operation and co-ordination, as well as stress, to a greater or less degree, the physical side of man.

Under the mental list many of these same organizations might be listed; but apart from them come the schools, public and private, the libraries, lectures, moving pictures of an educational type, and stereoptican views, etc. Every state gives a certain amount of such instruction, as well as literature, free to the request of the public. The Federal Bureau does the same. Corrective institutions might also be listed here, but I shall place them under general. All these organizations deal more or less with the moral and emotional nature to a greater or less degree.

Church life, school life, club life of any kind tends to train and uplift the moral and emotional

side of humanity.

Unless you have done actual social service work for many years you probably have little idea of its many divisions and the sources that may be invoked for aid. A few of the main divisions are as follows:

Prevention and cure of blindness. Segregation and detention. Probation work. Infant and Maternity welfare. Child Welfare. Accident Compensation. Poor relief. Calamity relief. Co-operative and brotherhood work. Public health. Care for the dependent Hospital, social service—primarily to relieve the mental strain on the ill. Church social service. Industrial social service. Reconstruction. Americanization. It seems as though I could go on and on listing the branches. Under practically all of these divisions six or more sub-divisions could be placed and I will endeavor to give them later.

There are numerous organizations dealing with these many divisions and sub-divisions, both of a public and private nature, and others of the semi-private type. There are Federal, State, County, and Municipal bureaus for doing their part, and many laws dealing with the prevention and improvement of these conditions. In order to co-operate successfully, a general idea of these organizations and their works is needed. Good service can only be obtained through understanding and harmonizing; such, as I understand it, is the work of the International Theosophical Order of Service and to that end I submit this general information.

Next month I will endeavor to give a little idea of the many co-operating organizations and their work, and the sub-divisions of the classifications of social service. Even then I will have but touched

the surface, it is such a tremendous field.

#### ANIMAL WELFARE

THE STORY OF "RIN TIN TIN"

All readers of Our Dumb Animals know our attitude toward the trick animal performance. The

Jack London Club is our unceasing protest against it. We have always said, however, that many an intelligent animal can be, and has been, trained by kindness to do what it would seem only the human brain could accomplish. The dog "Rin Tin Tin" seems to stand high up in this class. He shows an intelligence so nearly human at times that one who watches his wonderful deeds is amazed that a dog can be so gifted mentally. . . . .

The following "interview" with Rin Tin Tin, the Wonder Dog of the Movies, is by Grace Wick.

It was Saturday in early May—a holiday for every boy and girl in Portland, Oregon. It was also the day after a very busy week for Rin Tin Tin, who had been appearing "in person" with his master and owner, Mr. Lee Duncan, entertaining people from all parts of Oregon, and where a moving picture was shown in which Rin Tin Tin was featured.

It was also the day of Rin Tin Tin's party, to which every school child and his pet dog, cat, canary, parrot, or goat was invited. Rin Tin Tin is a very thoughtful, unselfish dog, and he provided suitable refreshments for every pet there. And what a picnic they all had!

Rin Tin Tin was a foundling—a German police dog salvaged from the German trenches during the World War. He was a tiny puppy three days old when he was taken "prisoner" and joined the ranks of the allied forces. He learned to eat beans and evaporated milk out of a can, and was thankful to put up with the simple diet of those around him.

This wonder dog had appeared during the first week in May at the numerous public schools, radio stations, and other public bodies of Portland, including hospitals, where he brought much sunshine and joy to several hundred afflicted human beings who temporarily forgot their ailments while watching Rin Tin Tin entertain them with his talents as a "dramatic actor." Unlike most "actors," Rin was a modest dog, and did not seem to care to talk about himself; because of which fact most of the interview was by proxy through his educator, Mr. Duncan.

"Kindness pays!" These were Mr. Duncan's exact words several times during the proxy interview, at which Rin wagged his tail approvingly, and looked up with big, intelligent eyes that seemed to say: "Yes, old Pal, but you already practice kindness—you don't need to preach it."

In all his talks while in Portland, Mr. Duncan explained that his success with Rin Tin Tin had been due, first, to the intimate and continual daily and almost hourly association with the dog, since the dog was three days old, and when he first named it for one of the little good luck French dolls, made of yarn, and worn in the buttonhole. He said the dog had never been whipped or even struck, and was seldom ever spoken to in a harsh voice. "These principles," he said, "are essential if a dog is to be trained to the highest degree."

#### THE DIETIST

The Dietist gladly gives his space to the following valuable table of food combinations sent by Dr. Wallace MacNaughton of Detroit, Michigan. The Dietist also gives grateful thanks to the Defensive Diet League, Toledo, Ohio, for some of the following suggestions.

NO. I.	NO. II.	NO. III.
Combine No. 1 and No. 2 Do NOT Combine No. 1 and No. 3.	Combine No. 1 and No. 2.	Do NOT combine No. 1 and No. 3.
FRESH FRUIT	Milk, cream, or cottage	Starches (bread, rice, pota-
(a) Oranges, lemons, grape- fruit, tangerines, pine- apple.	cheese, nuts, raw or cooked combine "a" and "b". Melons vegetables, ripe olives. Do not combine with other ripe fruits	toes, macaroni, winter squash, cereals, mushes). Melons, all kinds, should be eaten alone or with other ripe fruits only.
(b) Apples, peaches, pears.	only.	
DRIED FRUIT Raisins, prunes, peaches, apricots, dates, figs, ap- ples, olives, etc.	Same as above. Soak in cold water until soft—never cook.	Same as above. Do not combine fresh and dried fruits.
PRUNES, PLUMS, CRANBERRIES	Highly acid. Eat sparingly—no sugar. Counteract with leafy vegetables.	Highly acid, eat sparingly— no sugar. Counteract with leafy vegetables.
MILK	Fruits, vegetables, salads. Use as a food, not as a beverage. Sip slowly.	Starches, (bread, rice, potatoes, macaroni, winter squash, cereals, mushes) nuts
STARCHES	Vegetable salads, leafy veg-	Cheese, nuts, fruit, milk,
Potatoes, rice, grainfoods, winter squash.	etables, ripe olives. Never serve more than one starch at a meal. Never combine starches with tart fruit or milk. (Eat starches dry; do not saturate with fluids. Chew thoroughly.)	preserves. Pies, cakes, puddings, pastries, dumplings, thickened gravies are useless as foods and highly injurious. Avoid them.
LEAFY VEGETABLES Spinach, sweet corn, cab- bage, green peas, beans, and cauliflour, egg plant, etc.	Combine with anything.	Better not use same vege- table cooked and raw at same meal.
ROOT VEGETABLES Carrots, beets, turnips, on- ions, oyster-plant, par- snips, radishes, etc.	Same as above.	Same as above. (Do not use more than one at a time if combined with starches.)
CHEESE  Not more than two ounces in any one day.	Leafy and root vegetables, salads, fruits, tomatoes.	Nuts, starches.
NUTS  Never more than two ounces in any one day.	Same as above.	Cheese, starches.
TOMATOES	All vegetables, nuts, cheese.	Starches, fruit, milk. Do not cook tomatoes.

(No I, Continued)	(No. II, Continued)	(No. III, Continued)		
SALADS	Vegetable salads combine with anything (Use drawn butter at starch meals. Do not use vinegar at any meal.)	With fruit salads avoid starches. Do not use vinegar or eggs in dressings. Use lemon juice and marshmallow.		
MUSHES: BREAKFAST FOODS	Leafy vegetables, raw vegetable salads. Best avoided unless thoroughly masticated. Do not eat with cream, milk, sugar or tart fruit.	Milk, fruit, sugar, preserves. Do not eat unless thoroughly masticated. Use commercial sugar, spices, jellies, jams preserves, canned fruits very moderately. Not more than one oz. of bleached sugar per day.		
HONEY: SUGAR: SYRUPS	Use honey, maple syrup, brown or raw sugar for sweet-ening.	Use bleached, granulated and powdered sugar in moderation. Not more than one oz. per day (best avoided).		

The ideal morning meal is fruit and slightly warmed milk, sipped slowly. If the starch breakfast is desired, drink glass of orange juice one hour before eating.

If the fruit and milk breakfast is taken, the ideal lunch is starch with leafy vegetables. If the starch breakfast is indulged in, avoid starches at noon. A large portion of raw salad eaten with one starch will be found satisfying and will not produce a feeling of "stuffiness."

It is wise to begin each dinner with a cup of soup, made entirely from vegetables from which the juices have been extracted, through cooking. These make delicious soups. Season lightly with Chef Savor.

#### Acid Forming Foods:

Nuts

Legumes (pod vegetables)

All high protein foods

All cereal grains (and their products as bread, breakfast foods)

Large fresh prunes, plums and cranberries

#### Alkaline Forming Foods:

All fruits. (Fresh and dried, except large prunes, plums and cranberries)

Citrus fruits (oranges, grapefruit, lemons, limes) are especially high in Alkaline-forming qualities

All vegetables—fresh and dehydrated, except legumes. (Dried peas, beans, lentils)

Milk, all forms, buttermilk, clabber, sour milk.

In planning meals use a predominance of alkaline foods, about the ratio of 20% Acidforming and 80% alkaline-forming.

## OUT OF THE EVERYWHERE

M. R. H.

#### GOSSIP

State Senator John W. Butler, the distinguished representative of Mason County, in the Tennessee Legislature has introduced a bill to stop gossip.

The text of the bill follows:

Section 1. Be it enacted by the General Assembly of the State of Tennessee that any person who shall wilfully, knowingly or maliciously repeat or communicate to any person or persons a false rumor or report of a slanderous nature or which may be detrimental to the standing of such other person or persons, whether private citizen or officer or candidate for office, shall be deemed guilty of a misdemeanor and, upon conviction, shall be fined not less than \$10 nor more than \$100 or imprisoned not less than 10 days or more than 50, or both so fined and imprisoned for each offense. And the person so repeating or scattering such report or reports, shall be deemed guilty unless he or she be able to show to the satisfaction of the jury or court hearing the case that he or she has investigated the source and the foundation of such reports, and that there were reasonable grounds for repeating same, and in order that such defense shall be available the person or persons repeating or scattering such reports or rumors must be able to give the name or names of the person or persons furnishing information upon which said rumor or report was based.

"This is a free country," Senator Butler said, "people say. Yes, it is a free country, and a man ought to be free to go to his business without people spreading damaging gossip about him. Everybody is welcome to tell the truth, but repeating of things that 'they say,' and which are known

to be false is a different matter.

"Many a home has been wrecked because somebody has started some gossip about the husband or the wife. And everybody who hears it and tells it adds something new, until the whole thing is an absolute lie."-American Weekly Magazine.

#### A LITTLE SERMON

Never grieve for the loss to the world when a dear friend, great-souled, and with great gifts, has died. The thing that he was is not lost, cannot be lost. "Great truths are portions of the souls of men; great souls are portions of eternity." Thus, the spiritual richness of the man or woman who has died, becomes, by some Divine wisdom of transmu-tation, a part of the Cosmic Whole, a part of the beauty, that is ours whenever our spirit is uplifted into other worldly peace by prayer, whenever we are lost in rapt contemplation of the richness and splendor of God's universe. HELEN KELLAR

#### INWARD BEAUTIFIERS

A dear old Quaker lady was asked what she used to make her complexion so lovely, and her whole being so bright and attractive, and she answered: "I use for the lips, truth; for the voice, prayer; for the eyes, pity; for the hands, charity; for the figure, uprightness and for the heart, love."

#### HOW TO LIVE LONG

A hundred years will be the normal span of life for a man next century, and through proper knowledge and the use of hygiene human life in future may be prolonged indefinitely. Such is the prediction made by Professor Irving Fisher, a noted exponent of hygiene at Yale University, and a pioneer in the field of longevity. Death in the year 2000, Professor Fisher believes, will be a matter of accident, and life will cease only as one or more of the million parts of the human body suffers sufficient injury to stop the whole machine, just as a watch may stop from the breaking of the mainspring or clogging with dirt.

Professor Fisher describes the new hygiene as an application of old knowledge rather than the discovery of anything new. Mankind as a whole has brought injury upon himself by the excessive use of alcohol, tobacco, tea, coffee, over-eating, lack of exercise and sleep, lack of sunlight and deep breathing, unbalanced diet, defective teeth, eye-strain, and constriction of the body through the wrong kind of clothing. In future long life will find its great force in personal hygiene and the greater use of light, both natural and artificial. The man of the next century, Professor Fisher predicts, will sleep under light and absorb therapeutic rays while his

body is unconscious-Advance Australia.

#### TO GUIDE THE BLIND

We print the following on the authority of Our Animals, the publication of the San Francisco S. P. C. A.

More than 500 stray hounds in the dog pounds of various large cities in Germany will escape execution by gas in the next few months if they behave themselves, but they will be dedicated to the ser-

vice of blind veterans of the war.

The Society for the Care of the Blind, which annually trains thousands of police dogs to lead blind persons safely through city traffic, has agreed to co-operate with the Society for the Protection of Dogs and save a certain number of canines who would otherwise be asphyxiated. Dog pounds will be combed for large dogs with adequate intelligence to be sent to a training school near Frankfort.

BROTHERHOOD OF RACES CLUB

You may be interested in our "Brotherhood of Races Club" in Berkeley, Calif. The first meeting was called March 8th, 1926, at which there were thirteen people present, representing five nationalities and races, Philippinos, Chinese, English, Hindus, and Americans. Mr. Hiller was chairman and Mr. Dobbins read an address of welcome and explanation of the meetings. A loose organization was formed, having one officer, a secretary. The chairman was to be a rotary one, chosen from the race or nationality having charge of the meeting for the evening. It was decided to hold meetings every two weeks when possible; to have speakers talk on national problems, vital questions of the day, current events, political and economic conditions, religion, philosophy, science, art, and literature, etc., of the various races. I was elected secretary with power to appoint the chairman for each meeting, a program committee, and to keep the minutes.

We have held twenty-three meetings to date, and have one hundred and forty-three members, about half or more of whom are university students and faculty. We have fifteen nationalities and races represented, Chinese, Japanese, Negroes, Philippinos, Hindus, Jews, Italians, Russians, Hollanders, Danes, Germans, English, Swiss, Hungarians, and Americans. We have had as many as two hundred and six present at one meeting and our average number

is about fifty.

The following addresses that have been delivered, and the names of the speakers, will give you an idea of the ground we have covered: "The Attitude of America Towards the Various Races," by Mrs. Elsie Mendenhall, a teacher in an Oakland school; "The New Negro," by Mr. Hawkins, negro lawyer of San Francisco; "Lantern Slides of India," and their explanation, by Mr. Menon, Hindu graduate student, U. C.; (Mr. Menon has since become one of our best workers.) "China, and the Brotherhood of Races," by Prof. Mah (Chinese), on U. C. faculty; "Peaceful Paths to World Peace," by Walter Thomas Mills, international socialist lecturer, and author; "Religions, Races, and Nations; How They May be Reconciled," by Rabbi Louis I. Newman of San Francisco; "Our Neighbor, Mexico," by Mr. Thomas, one time inspector of Southern Pacific Railroad in Mexico; "Racial Relationand Race Mixtures," by Mr. Vaught MacCaughey, editor of an educational magazine, San Francisco; "Schools of Russia, Yesterday and Today," by Mrs. Olga Heindle, graduate student at U. C. (Russian); "Races of Mankind," by Mr. S. G. Pandit, Hindu lawyer of Los Angeles; "Varied Program," by prominent negroes in Oakland and U. C. This consisted of a vocal solo by Miss Johnson; fifteen minute Talk, "The Negro and His Status in the U. S." by Mr. Jones; piano solo by Miss Craig; short paper "The Black American in Art," by Miss Mitchell; recitation by Miss Bright; short talk, "The Black American in Business," by Mr. Gray; vocal solo by Miss Johnson; "Tolstoy and Peace," by Prof.

Noyes of U. C. faculty; "Present Developments in China and Their Significance," by Dr. Ng. Poon Chew (Chinese), editor of Chinese newspaper in San Francisco; "Japanese Contribution to World Peace," by Mr. Kawasaki, secreary to the Japanese Consulate, San Francisco; "Russia in Transition," by Miss Frieda Reicher, Russian student of U. C.; "The Philippines," by Mr. Valentin Hernendo, Philippino student of U. C.; "Brotherhood as a World Problem," by Mr. Fritz Kunz, National Theosophical Lecturer; "Our Anniversary meeting," a varied program, consisting of American, Philippino, Irish, and Hindu music, and an address by Mr. Chester Rowell, noted editorial writer, entitled "Men of the Four Seas"; "Present Conditions in China and Her Future Prospects," by Dr. Nelson C. Tang (Chinese), teacher in an Institute of International Languages, and assistant editor of a San Francisco Chinese newspaper; "Race Prejudice and Folk Ways," by Mr. Kerchen, organizer of Workers Education in extension division U. C.; "I Am My Brother's Keeper," by Dr. Wirt, western secretary, National Council for Prevention of War; "The Human Side of the Chinese Industrial Revolution," by Dr. Remer, Professor of Economics, Williams College, and Professor of Economics in St. Johns College, Shanghai for ten years.

The discussion which follows each address is us-

The discussion which follows each address is usually the most interesting part of the meeting. The students for the most part are well informed and like to express their ideas, so we usually have very

helpful and brotherly discussion.

(Mrs.) Dorothy Dobbins, 1108 Euclid Ave., Berkeley, Cal.

#### HELPING OR HINDERING OUR CHILDREN

GEORGE S. STEVENSON, M. D.

It is a hopeful sign when we can honestly ask for criticism of ourselves and particularly so on such a personal, touchy subject as whether we are helping or hindering our children in our efforts to rear them properly. . . . .

The question arises: "Are we doing for our children that which hinders or that which helps them to become happy and useful adults?" . . . An attempt is here made to point out some specific types of misguided effort in child rearing and in dealing with childhood problems.

Dictum 1. When we protect a child from all unpleasant experience or do anything for him that he can safely do for himself we hinder his development.

Why? Experience is the food upon which personalities thrive. Good or constructive experience is as necessary for the proper growth of a personality as good food is for a well-developed body. Such experience is sometimes denied the child because we think it is unpleasant for him.

Dictum 2. Whenever in dealing with a child's problems we apply corrective measures which ignore

or evade the real, basic trouble, we hinder his growth.

Why? We fail to remove the irritating causes with the natural effect—they continue to make trouble. We introduce into the situation ways of handling it that do not help the child to understand himself and which would require him to change his behavior without understanding why. . . . .

Example: When warned not to do something he should not do, John seldom paid attention to his mother. She found it necessary one day when company was coming to give him a quarter to be good. She bribed him to be good and it paid him to be bad! . . . .

Dictum 3. When we give a child something to do that is beyond his capacity we hinder his progress.

Why? We fail to give him work that he can

do that will help him develop. Invariably, as a result, he will "kill time" and turn away from his job. . . . .

Example: John was an average boy but his mother got a thrill out of thinking him a budding genius. She made special efforts to get him advanced in school. Against the advice of his teacher he skipped his grade because his father had "pull." John could not carry the new work. In each class he arrived at the end of his rope in a short time. He developed the habit of loafing and fooling away his time. It annoyed others in the class. He realized he was failing and made up for it by cheating. . . . .

Dictum 4. Whenever we handle a problem of childhood according to the impulse of the moment, we are apt to do so in a way that is erratic, insistent and destructive to the morale of the child.

Why? The child is not a basketful of behavior, or a series of separate and unrelated actions, different on different occasions. His way of behaving is closely linked up with him and his make-up. It follows the pattern of his personality consistently and closely. . . . .

Example: John's mother ruled that he must not get up from the table during a meal unless necessary, in which case he must ask her. But five times out of six, when he disregarded the rule, she said nothing about it, making a great uproar the sixth time only because he broke a dish or spilled the beans. John never knew where he stood

the beans. John never knew where he stood.

Dictum 5. Whenever our idea of good or bad behavior is determined by what annoys us and "gets on our nerves," we are uselessly training the child to conform to our own life-pattern.

Why? Such a training will be as valuable as a leaden quarter to him later. . . .

Example: John's mother was very sensitive about sex matters, for like many of us, she had been brought up on the stork story and so, when John said, "Where do babies come from?" the long dreaded moment had arrived. At first she flushed and stammered from embarrassment: then she

managed to tell him that such questions were very, very naughty, that he should not think of such things, and that he should run up stairs and stay until he could think better thoughts. . . . .

Dictum 6. When we feel that our child is merely a reincarnation of our own selves—body, mind, desires, and peculiarities—we don't give him half a chance.

Why? We don't take advantage of the special abilities that he has and we have not. We don't help him to overcome his special faults. We prepare him for a life that he probably cannot fit into even if we think he can.

Example: When John's father was a youth he aimed to be a lawyer. But he went West and his ambition remained a dream. Now he wants to make John a lawyer so as to fulfill his dream. But John was not made to be a lawyer. His ability and interest were elsewhere. He had real talents in science but these talents were buried under the resentment of his father's insistence on his being a lawyer. The father lost interest in the boy who was ungrateful for an education in law and the boy drifted into an unsatisfactory job in the business world.

-Mental Hygiene.

#### 'REJUVENATION' BY GRAFTING OF GLANDS SCOUTED

Doctor Max Thorek, the chief surgeon of the American Hospital, Chicago, announces his experiments over a period of years had demonstrated that old people cannot be made young by glandular treatment, and he wants the world to know the truth. . . . .

Dr. Thorek claims to have discovered a new treatment for infectious bone diseases that will eliminate the necessity for using the knife. He regards this as more important than any so-called 'rejuvenation' process.

"As soon as my method becomes known," said Dr. Thorek, "there will be fewer legless and armless people in the world. I have no claim to make where cancer is involved, but in practically all other examples of bone infection, amputation is made unnecessary."—Universal Press Service.

#### **QUEST**

I sought for God and thought I'd find Him where

True Holiness meant loud and frantic prayer.

I looked again for God; this time I thought To find in rites and robes the One I sought.

Again I sought Him in a wise man's book, And found but tenets I could not brook.

In vain I looked, until at last I found His Godhood in myself, and all around.

FRED M. LYNN

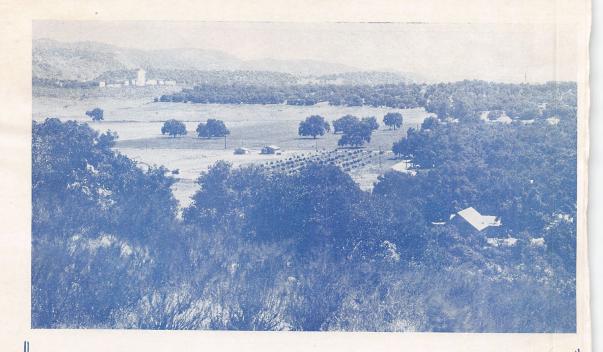
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Switzerland							-	98	95%
Canada						-		75	50%
Jugoslavia						-	-	73	65%
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Ireland						1	-	36	
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China						-			
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Star & T.S. Members

Star Members

# STAR MEMBERSHIP

Proportional Chart showing STAR MEMBERSHIP and PERCENTAGE OF T.S. MEMBERS IN THE STAR in various countries, based on Annual Reports of 1926.



# AN OPPORTUNITY IN THE OJAI VALLEY

Since the beautiful Ojai Valley, in Southern California, has been selected as one of the four great Theosophical Centers in the world, several Theosophical enterprises have been established here, and more are being planned.

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References—First National Bank, Ventura, Calif., and Ojai Branch of the Bank of Italy.













#### PHOTOGRAPHS

Nos. 101, 103 and 105 7 1-2x9 1-2	50¢
No. 102, specially priced	25¢
Ommen photo of Krishnaji, 4x6, (Lower illustration), black	40¢
Ditto in sepia	50¢
Photo of Dr. Besant, 4x6, black	40%

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"The Pool of Wisdom" 75	¢
"Come Away" (Poems)	
"Who Brings the Truth" (excellent for propaganda), each	¢
Lots of one dozen and over, each 12	¢
Also the new "Information for Inquirers" pamphlet, each 10	¢
Lots of one dozen and over, a doz., 80	¢

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2

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Jiddu Krishnamurti's new book THE KINGDOM OF HAPPINESS

Preface by Annie Besant

On the jacket of the book is a drawing of Krishnamurti by a noted artist, philosopher and poet, Kahlil Gibran.

The frontispiece is a beautiful photograph of Krishnaji. The book is beautifully printed and bound. \$1.50

2

Published by Boni & Liveright, 61 W. 48th St., N. Y. For sale at publishers and at 2123 Beachwood Dr., Hollywood, Calif.



## EMBLEMS At Star Headquarters

#### STARS

Silver Pins, safety clasp, small\$	.50
Ditto, large	.75
Silver Pendants, Lapel Buttons and	
Stick Fins, each	.50
White Gold Pins, small	2.00
Ditto, large	2.50
STAR—T. S.	
Pins, Pendants and Buttons, in silver	1.50
Pins, white gold	3.50
Pendants and Buttons, white gold	3.00
Bar Pins, white gold	5.00
Silver Pins, small T. S. on large Star	2.00

# FOR PROPERTY OF ALL KINDS IN THE OJAI VALLEY

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## ORDER OF THE STAR

## J. KRISHNAMURTI

## Head of the Order

THE HERALD OF THE STAR is the official organ of the Order, and is obtainable through the officers of the Order in the various countries of the world.

It was in the year 1909 that the President of the Theosophical Society, Dr. Annie Besant, first gave out to the world the news of the near coming of the World-Teacher; and two years later the Order of the Star in the East was founded in Benares, India, with the threefold object: To spread the message of the Coming; to gather together, in every land, a body of men and women who would be ready to welcome the Teacher and to serve Him when He came; to carry on His work when He has gone.

The Order was founded on January 11, 1911. Since its foundation its objects have been proclaimed in every country on the globe, and the Order has now forty-five national sections and many thousands of members.

That so large a body of people—separated by every distinction of race and creed and class—should have been drawn together for a common spiritual purpose is indeed a striking fact. That the bond of union should have been the common expectation of a future event is a unique phenomenon for which history can afford no parallel on a similar scale.

For some time past there has been growing, in many widely different parts of the world, a belief that the time is near at hand for the coming of a great Spiritual Teacher. The conviction is spreading that mankind, as on other occasions in the past, has reached the end of a definite period in its cyclic history, and that a new cycle is about to open, destined to bring with it a general re-organization of human life, and, as is usual at these critical points, a fresh influx of spiritual force for the shaping of the new era. And with this opening of a new chapter in human life many have been expecting the appearance among men of a mighty Spiritual Personality.

That expectation has now been realized: the Teacher is here.

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## A Double Christmas Opportunity



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## or \$7.50 for one hundred.

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New Invocation on
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#### THE LEGACY

Do you feel that you have profited through the work of the Order of the Star in the East? If so, you may wish to show your appreciation by helping to carry on the work and pass the benefit to others, and you have the privilege of so doing by providing in your Will for a Legacy to be paid from your estate. The clause of your will providing for such Legacy should be in the following legal form:

I give, devise and bequeath to the Order of the Star in the East, a Corporation, with its principal place of business in Los Angeles, State of California, the sum of......

(\$.....) dollars, or the following described